



THE HOLY LAND IN HISTORY

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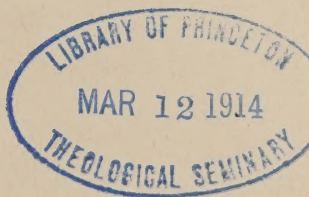
THE HOLY LAND

IN GEOGRAPHY AND
IN HISTORY

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HISTORY

CANAAN TO THE DEATH OF MOSES

The history of Palestine was that of a land in which God's plan for the redemption of the human race was to be perfected. As such it becomes identified with Israel's development and preparation for the coming of the Messiah. The record of this development is told in the Old Testament. Our history will follow the Scriptural narrative, confirming it, as far as limited space permits, with proofs from contemporaneous sources. The Old Testament account is held to be a true historical record on the authority of the historic Christ, speaking in the name of God (John v, 36-39, 46, 47; Luke xxiv, 27).

So many facts are historically confirmed by archæology and science that we cannot doubt the balance. That some cannot yet be confirmed by no means proves their falsity. The record must, necessarily, commence with the creation, man's primitive holiness, and the fall from that state, thus demonstrating the necessity of the means employed for man's restoration. The first eleven chapters of Genesis contain the history of a universal covenant between God and the two successive antediluvian and postdiluvian heads of the human race—Adam and Noah, of the failure of these primitive covenants to preserve religion among men, and the necessity of a new expedient—the setting apart of a chosen race among whom religion might be fostered until it “could gain strength enough to contend with evil.” This development came, first, through the family (Gen. xii-l), and secondly, through the nation.

THE CREATION

"There were no eye-witnesses to the events recorded in the first chapter of Genesis. It is therefore not history, but a revelation from God to one of the early prophets (Luke i, 70), probably by visions" (Num. xii, 6).¹

The simplicity of the narrative and its monotheism mark it as an older document than the Chaldean tablets, in which the resemblances are too great to be accidental.

"In the beginning." The fact of a genesis is held by science. God (Elohim) is the First Cause. Second causes are also recognized "after his kind" (verses 11, 12, 21).

Created (*bara*) and made (*asa*). With divinely taught instinct the old narrator uses the more emphatic word create, first in the production of material matter, second in the production of life, and lastly in making man with a spiritual and moral nature, just the three points where evolution fails.

The Apostle John calls our attention (John i, 1-3) to the presence of the Word (*God said*) at the creation, and we see the Spirit of God, the third person of the Trinity, moving upon the face of the waters.

"Let there be light." The Hebrew word for light is wide enough to cover the primal forces of heat and electricity. Light before the sun is now held to be proof of the inspiration of the account.² The word *raqa*, wrongly translated firmament, admirably expresses elasticity instead of solidity as applied to our atmosphere.

Whether regarded as literal days of twenty-four hours, days of the vision, or divine ages, as the sacred writers seemed to regard them (Psa. xc; 11 Peter iii, 8), the whole creation is an orderly work of constant progression in preparation for man. The Bible account was not intended to teach geology, but its pictures are absolutely confirmed by it.³ (See plate.)

Man was created the same day as the animals, created in God's image, related to the beasts below him, and to God above him — a full recognition of his spiritual as well as his material

¹ Gibson.

² Dana.

³ Dawson.

GEOLOGICAL PERIODS

PHYSICAL AGE OF THE WORLD, 20 MILLION YEARS (Approximately).					
	I	3	6	5	5
GEOLOGICAL PERIODS.	Pre-Geological.	Archæan.	Palæozoic.	Mesozoic.	Tertiary.
Vast nebula, mixed materials for worlds aggregating itself under the influence of gravitation. Incandescent molten globe tending to solidity surrounded by a watery vapor to be condensed into oceans. Primitive Crust cooling under a Universal Ocean.	Earliest Land, Crust formed into ridges, vast spaces between occupied by Seas. Laurentian. Huronian.	Cambrian. Ordovician. Silurian. Llan. Carboniferous. Permian.	Triassic. Jurassic. Cretaceous.	Eocene. Miocene. Pliocene. Pleistocene.	Anthropoic. Neanthropic.
ANIMAL LIFE.	Invertebrates. Animals without backbone. Fishes, Amphibians, Frogs, Crocodiles, etc. Insects, Scorpions, Snails.	Age of Gigantic Reptiles in sea, air, and land. Birds and Modern Fishes.	Man and Recent Animals.	Animals, Quadrupeds, several succeeding and different races.	
PLANT LIFE.	Plant life? (Carbon in Graphite beds found in Canada.) Mosses, Ferns, Water Plants, Sea Weeds. Forests of Plants. Plants with seed without pods.	Pines and Palms. Plants with seeds in pods. Modern Forests.	Existing Trees and Plants, Cereals and Garden Herbs.		
BIBLICAL HISTORY.	<i>First Day of Creation.</i> Without Form and Void. <i>Second Day of Creation.</i> Division of the Waters. <i>Third Day of Creation.</i> Land appears. Vegetation bearing seed. <i>Fourth Day of Creation.</i> Light and Heat: Life and development. <i>Fifth Day of Creation.</i> “The moving Water Creature that hath life.” <i>Sherez</i> =literally Swimmers. Marine Invertebrates and Batrachians. Fish. Small water-reptiles and their allied land animals. Insects such as could be produced from the waters. “Fowl that may fly,” <i>Ophi</i> a general term)= Birds and flying creeping things, as Bats. <i>Tanninim</i> =Crocodiles or Great Serpents, wrongly translated “Great Whales”	<i>Sixth Day of Creation.</i> “Cattle, Creeping Things, Beasts of the Earth.” <i>Behemah</i> =large herbivorous quadrupeds. <i>Remes</i> =all smaller quadrupeds. <i>Hayho-evetz</i> =Carnivora Wild Beasts. Antediluvian Man. <i>Seventh Day of Rest.</i> Postdiluvian Man.			

THE CREATION

body. Here we have the basis of Revelation,—for only as we are made in his image could we understand the meaning of love, justice, or fatherhood,—the basis of the Incarnation,—for how else could he appeal to our senses,—the basis of Regeneration by the Holy Spirit (Gen. ii, 7).

At the close of the narrative of the creation it is not said, as had been said in regard to the former days, “that the evening and the morning were the seventh day,” for God rested from the work of creation on that day, and its limit is still uncompleted. We are living in the seventh day. The day grows, according to the Hebrew order, from darkness to light. The dawn broke when the Sun of Righteousness appeared, eighteen centuries ago, and humanity is progressing toward the brightness of the zenith. “And God blessed the seventh day and sanctified it.” Here we have the origin of the Sabbath rest. Not an institution of Moses, but based on a Divine economy; not Hebrew, not even Semitic, but going back into the earliest ages. The Sabbath was known in early Sumerian and Akkadian times, when every seventh, fourteenth, twenty-first, and twenty-eighth day of the month were days in which certain work was forbidden. The name comes from two Sumerian words, “sa,” and “bat,” which meant respectively “heart” and “ceasing,” or “a day of rest for the soul.”¹ But while the later Babylonians connected their weekly Sabbaths with astronomical facts, the Hebrew Sabbath gained its sanctity from God’s command for its observance, not only on the ground of his rest from the work of creation, but because he also redeemed Israel, and brought them out of Egypt with a mighty arm.

“In the narrative Jehovah (*Jahveh*) denotes specifically what God is in and to Israel; Elohim, what he is to other nations as well. That universal agency which is exercised in the world at large, and which is directed upon Israel and Gentile alike, is by Elohim, the God of creation and providence. That special manifestation of himself which is made to his own people is by Jehovah, the God of revelation and of redemption. The sacred writers use one name or the other, according as they contemplate God, under one or the other point of view.”²

¹ Sayce.

² W. H. Green.

SIXTH DAY OF CREATION

Cænozoic Period or 6th Day of Creation.	
TERTIARY PERIOD.	Eocene. The physical conditions necessary to man and the higher animals do not appear to exist. Land of the Northern Hemisphere, including Egypt, Palestine, and Mesopotamia, under water. Climate mild.
	Miocene. Larger areas of land. Egypt and Syria elevated from beneath the ocean. Valleys of the Jordan and Nile formed.
	Pliocene. A Continental period of long duration. Northern Hemisphere higher and larger than at present. Great earth movements, volcanic action, and sculpturing of the earth's crust. Climate colder.
	Pleistocene or Pluvial. "The most dismal of the geological ages, the Glacial Period." Gradual subsidence of the land. Mountains covered with glaciers. Ice drift over the submerged plains. Intense cold. Vegetable and animal life destroyed or obliged to emigrate to the south. Lower Egypt under water. Deposits of Mud, Sand, and Gravel prepare the earth for man. End of the Glacial Period, 8000 to 10,000 years ago.
QUATERNARY OR POST-GLACIAL.	Palanthropic or Late Pleistocene. SECOND CONTINENTAL PERIOD of 2000 years. Land again elevated. England and Ireland united to the Continent. Two detached lakes in the Mediterranean Basin. Italy joined to Africa, Crete and Cyprus to the north shore. Head of the Persian Gulf east of the present coast line. Climate mild. Age of the Mammoth and Elephant in Europe succeeded, as the cold again increased, by the Reindeer, Woolly Rhinoceros, Cave Bear, etc. "EARLIEST CERTAIN INDICATIONS OF THE PRESENCE OF MAN IN EUROPE, ASIA, AND AMERICA, SO FAR AS YET KNOWN." The Cro-Magnon, Canstadt, and Truchère races. "River-drift and Cave men." PRE-GLACIAL SUBSIDENCE AND PARTIAL RE-EMERGENCE. (THE DELUGE?) Extinction of old forms of plants, the larger animals, and the Canstadt and Cro-Magnon races.
ANTHROPIC OR HUMAN.	

THE CREATION

EDEN. We now pass to history, not myth,—for “the impossibility of the Semitic languages to express the mythological and epic conceptions of the Aryan peoples is striking,”¹—not allegory,—for that destroys all historical reality, and similar traditions among different races of mankind show there must be a common foundation of fact,—but it was an old document before Moses put it in “The Book of the Law,” and strongly symbolical.

The writer, evidently in Babylonia, was describing in primitive language, possibly by picture-writing, a definite, then well-known place, as it existed during the post-glacial period.

The head of the Persian Gulf was then farther east than now, and the present Shat al Arab flowed through a comparatively high, elevated district.² This district, made bare by the glacial period, and covered with mud by the recent (Pleistocene) submergence, is now (Gen. ii, 5) re clad with plants (*siakk*) that are cereals and garden herbs, and Jahveh Elohim especially prepares a place, in which man makes his advent “in Eden eastward,” Edin (*the plain*) of Babylonia. An Accado-Sumerian hymn says the garden stood hard by ERIDU (*the good city*). In an irrigated district in Eden eastward, where four designated rivers met, therefore, should be The Garden.

These rivers were: The Euphrates (the Accado-Sumerian *Pura-t, the water*, the old Persian *Ufratu*).

The Hiddekel (*Idiqua, the encircling*), or Tigris, which goeth toward the east of the city of Assur, not the land of Assyria.

The Gihon, the modern Kerkhah, “which compasseth the whole land of Cush”—Kas, the land of the Kassæans of classical geography.

The Pison: the weight of authority favors an ancient river to the west, where now is the Pallakopas Canal,³ or the course of the Wady Ermek, which reaches even to the mountains of Midian. This view is based upon the identification of the land of Havilah (*the region of sand*)⁴ (Gen. xxv, 18; Gen. x, 30).

THE ANTEDILUVIANS. From the general creation we are now narrowed to the “generations” (Gen. ii, 4; v, i; vi, 9, etc.), or historical outlook of man. In the former, everything was pro-

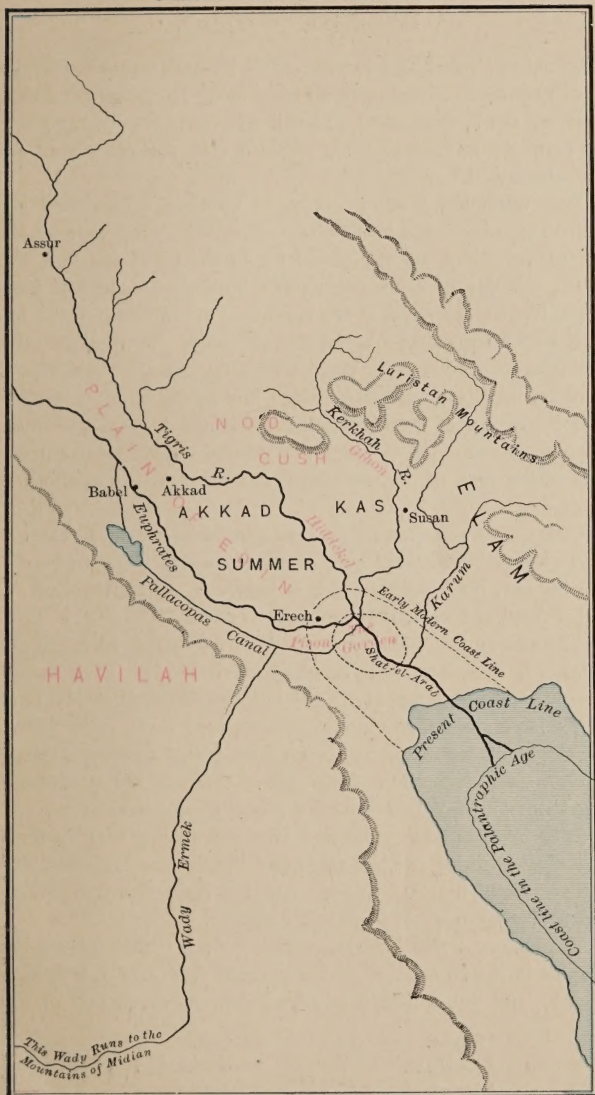
¹ Renan.

² Dawson.

³ Sayce.

⁴ Delitzsch.

GARDEN OF EDEN



THE ANTEDILUVIANS

nounced as "good"; now, sin enters through unbelief, and the penalty of death passes upon all mankind. The personal conflict between the lines of good and evil has commenced. The law of marriage is promulgated, sacrifice and the atonement are fore-shadowed.

Man multiplies. After 125 years violence occurs, and the human race is divided into two hostile tribes. One, represented by Seth, dwelt a quiet, pastoral life in the Plain of Eden; the other, the line of Cain, led a rude hunter's life, first in Nod (Gen. iv, 16), *the land of the Nomads*; the Manda of the inscriptions,¹ and later broadcast over the earth. Stronger than the Sethites, they took from them wives by capture (Gen. vi, 2), contrary to the primitive marriage law (Gen. ii, 24). A general corruption of morals followed, so God decreed that man should perish by a flood after 120 years. Only "Noah [in the line of the seed of the woman] found grace in the eyes of the Lord."

Geology tells us that in the post-glacial river-drift and caves occur the earliest certain indications of man. "These remains are human; no intermediate link between animals and man, either fossil or recent, is yet known to science."²

Three racial types are known: "The Canstadt race," short, thick-set, muscular, low receding forehead but large brain, massive receding lower jaw.³ "The Cro-Magnon or Mentone race," large stature, enormous strength, long skull, large frontal development, indicating fine brain, large jaw, indicating a rough nature, slow ossification of the ends of the long bones, indicating long life.⁴ "The Truchère race," of smaller stature, unusually large brain.⁵ The first two are distinct racially from any now existing; the last resembles the Iberian Basque of historic times.⁶ Bones of this age found at Nahr-el-kelt represent our first inhabitants of Syria and Palestine.

THE FLOOD.—Noah, as instructed, built a tēbbâh (*chest*), inclosing in it two each of all the unclean oph (*birds*), behemah (*cattle*), and remes (*small quadrupeds*), and seven pair of the

¹ Sayce.

⁴ Broca.

² Dawson.

⁵ Quatrefages.

³ Dawkins and Gautry.

⁶ Dawkins.

The "Historical Outcome," or Generations of Adam. Genesis, Chapters IV, V.

Line of the Development of Civilization,
representing what man can do for himself.
Elohist, worshipers of the God of Nature.

Cain.

ADAM — *man*.

and

ISHA — *woman*.
(Gen. II. 23.)

or

EVE — *life*.
(Gen. III. 20.)

Abel.
Seth.

Jabal,
domesticator of
animals.

Jubal,
father of
poetry and music.

Tubal-Cain,
instructor in the
arts and sciences.

Line from mixed marriages, Gen. VI, 4.

Nephelin, giants. *Gibborim*, mighty men.

Enos,
calling man in weakness to
look to God for strength.

Enoch,
the apostle of
holy living.

Noah,
the witness of
victory over death.

Jahvists, worshipers of the Saviour to come.
Line of the Promise, Revelation and Salvation,
representing what God can do for man.

Primitive Man,
according to geology { Canstadt Race or Type —
Cro-Magnon or Giant Race —
Truchère Race —

THE DELUGE.
God's Visitation on Sin.

{ Shem.
Ham.
Japheth.

— Iberian Type.

THE FLOOD

clean species for food. The log of the voyage is evidently that of an eyewitness. "The account of the Deluge is a universal tradition in all branches of the human race, with the sole exception of the black race."¹

Geology testifies "that a submergence of the land, which, judging from the heights at which the Rubble-drift is found, could not have been less than 1000 feet, followed immediately upon the epoch of the valley drifts and the caves" and "that re-elevation followed after but a short interval." Quantities of bones of both carnivora and herbivora, of this period, are found on hill-tops where, cowed by a common danger, the animals had taken refuge. At this period the large quadrupeds³ disappear; the succeeding period contains a new flora,⁴ and man is racially different from the Canstadt and Cro-Magnon types.

THE POSTDILUVIANS.—God renews His old covenant with Noah, and *establishes* it, and ordains that the rainbow *shall hereafter* be a universal and perpetual token of His faithfulness. We thus enter the era of the second universal covenant. In Gen. ix, 19, the common stock of all mankind is asserted, and in chap. xi, 7, their common language implied. Comparative philology now fully confirms the fact. In 1833-35 Bopp proved, without doubt, the common origin of the Aryan languages. Lessen says: "A common place of origin and pre-historic contact between the Semites and the Indo-Europeans is proved by a resemblance between their languages which goes beyond grammatical construction." Kramer affirms, "The low ground of Babylon and Mesopotamia was the first and oldest center of Semitic civilization, and dates from a time when the dialects of the Semitic people had not yet been differentiated." Winkler proves a like affiliation of the Turanian languages. The soundness of these views is accepted by Schrader.

The prophecy of Noah (Gen. ix, 25, 27) designated that Shem's portion should be the knowledge of the true God. Ham's descendants should become servants. Japhet (*the Aryan race*) should be enlarged, but eventually should dwell in the tents of Shem, that is, return to the worship of the true God.

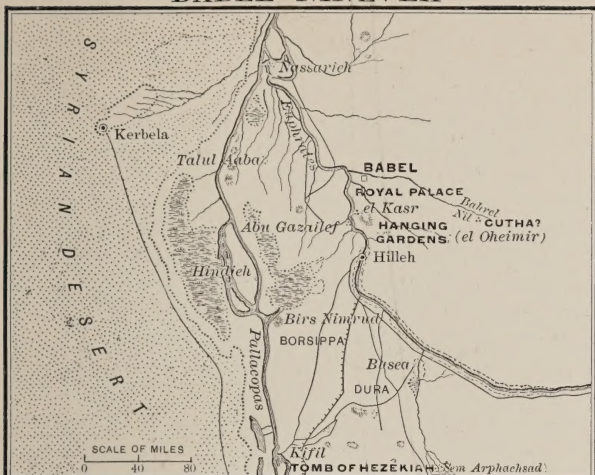
¹ Lenormand.

³ Pictet.

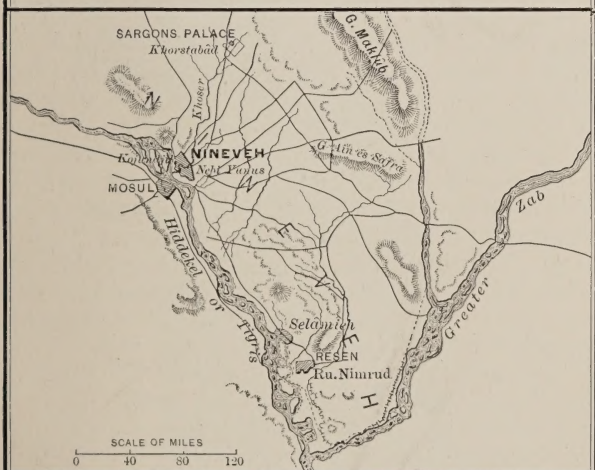
² Prof. J. Prestwich.

⁴ Lyell.

BABEL - NINEVEH



RUINS OF BABEL OR BABYLON



RUINS OF NINEVEH

THE POSTDILUVIANS

Babel was at the mound now called by the Arabs Babil, not the tower of Birs-i-Nimrud, the remains of the temple of Nebo. "Every Babylonian temple was provided with a *zig-gurat* or tower," and this was, as the name signifies, the "*gate of (the) God*," Bel, the god of Babylon. Prof. Geo. Smith found fragments of a cuneiform tablet referring to it as "the holy mound," and how the god "in anger destroyed the secret design" and "made strange their counsel." This impious undertaking shows that corruption was again dominant and well-nigh universal.

The tenth chapter of Genesis is a very early piece of descriptive geography. God had set apart a family for a special work, and this is inserted here that we may see the relation of the chosen race to the rest of mankind, and may keep track of God's dealings with them, for one day they will all return to Him (John x, 16). The then known ancient world is divided into three zones, the natural physical ones. The division is geographical rather than ethnological.

Gomer appears on the Assyrian monuments as Gimirrâ, the Kimmerians of Herodotus, whose original seats were on the Dniester. Magog, the land of Gog—Gyges of Lydia, called Gugu in the cuneiform texts, Gog by Ezekiel. Madai first appears on the monuments as Amadâ, found in Media. In the Tel-el-Amarna tablets, the "Ionian" is written Yivâna, the equivalent in Assyrian of the Hebrew Yavan (*Javan*). Elishah was probably Hellas, Rodanim the Rhodians, Kittim was Cyprus. Tiras is still uncertain; Ashkenaz is settled by Jer. li, 27.

Cush, the Kash of the Egyptian monuments, the Ku'si of the Tel-el-Amarna tablets was on both sides of the Red Sea. Mizraim "the two Matsors" (Isa. xix, 6); Egypt was a dual country, hence the dual Mizraim. Caphtorim, according to Prof. Ebers, was an Egyptian Kaft-ur or "Greater Phœnicia," in the Delta. Phut (Ezek. xxx, 5) was between Egypt and Canaan—Canaan in its widest sense as an Egyptian province (Ezek. xvi. 3, 45).

The Elamites, Arphaxad or Babylonians, Assyrians and Aramæans are well known. The wandering Aramæan tribes of Uz and Mash, and Huz and Buz (recorded Gen. xxii, 21), have been located by the cuneiform texts.

DISPERSION OF THE RACE

Geographical Division of the Ancient World according to Genesis, Chapter X, and confirmed by cotemporary records.



THE EARLY EAST

BABYLONIA. As the latest results of Babylonian discovery, we learn from the tablets unearthed that En-sag-ana, lord of Kengi (*Babylonia*) and conqueror of Kis (*El Hymar*), ruled over a Sumerian Empire of which Nippur was the religious center and Mul-til (afterwards *Bel*) the god. His temple was built at least 6000 B. C. ¹

At Eridu, in Southern Chaldea, a Semitic dynasty probably ruled.

Luggal-zaggi-si, king of Kis, later conquered the old kingdom of Kengi, and extended his Sumerian Empire over all western Asia and Syria. Erech was his capital. ² Ur supplants Erich under Lugal-kigup-nidudu, about 4000 B. C. ³

East of the Euphrates the city of Lagas (*Tulloh*) also became prominent at this period. ⁴

Under Sargon (3800 B. C.) and his son, Naram-Sin, Sumerian rule and culture gave way to Semitic. He extended his rule to the borders of Egypt. "This was the golden age of Babylonian history." ⁵

A second dynasty of Ur (2700 B. C.) followed. The library of Gudea, high priest of Lagas, lately discovered at Tulloh, belongs to this age. ⁶

The third dynasty of Ur fell before a Semitic invasion from southern Arabia, about 2300 B. C. About the same time Babylonia was threatened with disruption. Eri-Aku (or *Arioch*), the Elamite, set up a rival kingdom at Larsa. Khummurabi, or Ammirabi (*Amraphil*), reigned at Babylon (*Shinar*). Khummurabi was at first overcome, as Eri-Aku was supported by Kuder-Lagamar (*Chedor-Laomer*), king of Edom, and Tudghula (*Tidal*), the Manda or Nomad (*nations*) of Kurdistan, but eventually he prevailed. Among other titles he assumed that of "the king of the land of the Amorites," ⁷ i. e., Syria and Palestine (compare Gen. xiv, i). "Henceforth, Babylonia is the acknowledged head of western Asia, and when its political power waned with the rise of that of Egypt, its religious and literary influence still remained undiminished." ⁸

¹ Hilprecht.

² Hilprecht.

³ Sayce.

⁴ Hommel.

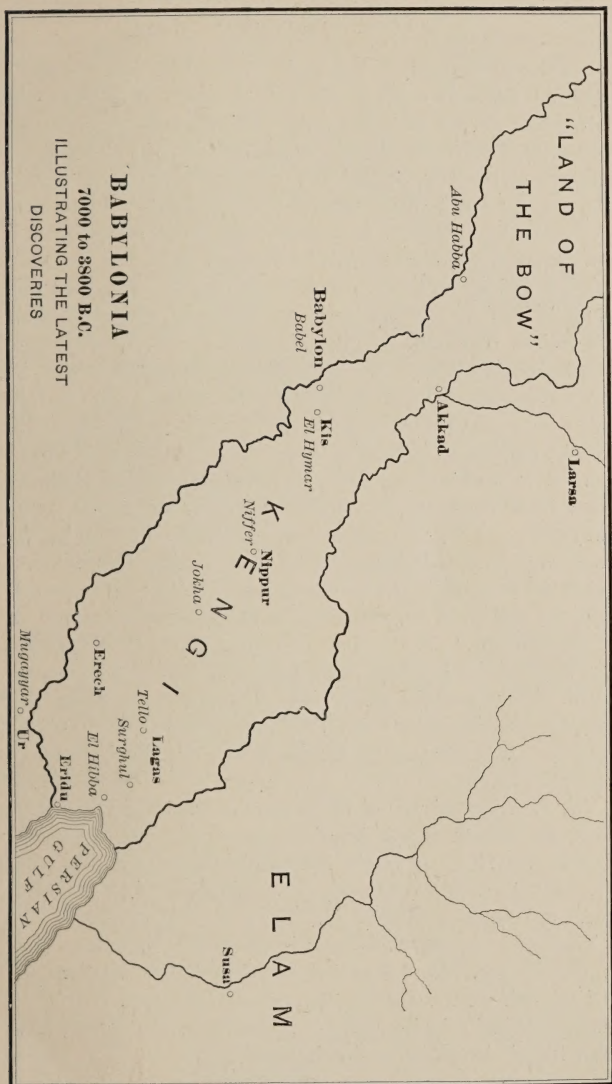
⁵ Haynes.

⁶ M. de Sarzec.

⁷ Dr. Scheil.

⁸ Sayce.

EARLY BABYLONIA



THE EARLY EAST

EGYPT was originally a dual land. The ruling class of native Egyptians came from the south, and subsequent revivals of the native race always came from the same direction.¹ The old monarchy dates from Menes (about 4700 B. C.), who built Memphis (*Men-nefer, good place*), the Hebrew Noph, or Moph (Isa. xix, 13; Jer. ii, 16). With the VI Dynasty Egyptian history passes into obscurity for several centuries. "It may be that the barbarian tribes whose tombs Professor Petrie has just discovered, and whom he believes to be of Libyan origin, were the cause." The XI Dynasty arose at Thebes (*T-ape, the head*), the biblical No (Ezek. xxx, 14; Na. iii, 8). The XIV Dynasty falls before the Hyksos, or shepherd kings (about 2550 B. C.). "A Babylonian seal-cylinder has at last given a clue to the native home of the Hyksos leaders, 'Uzi-Sutakh, the son of the Kassite, the servant of Burna-buryas,' the Kassite king of Babylon. It is clear we have here the Hyksos divinity, Sutakh. From these mountains an Elamitic dynasty descended upon Babylonia, and the same movement may have sent other bands across western Asia to Egypt."² A war of independence broke out in the time of the Hyksos king Apepi. "For five generations the war went on, and ended with the complete expulsion of the strangers." It was during the rule of the Hyksos kings that Abraham and Joseph entered Egypt. The new native, or XVIII, Dynasty began about 1570 B. C., and the power of Egypt reached its zenith under Tahutmes, or Thothmes III (1503-1449 B. C.). Lower Egypt appears always to have been filled with alien races.

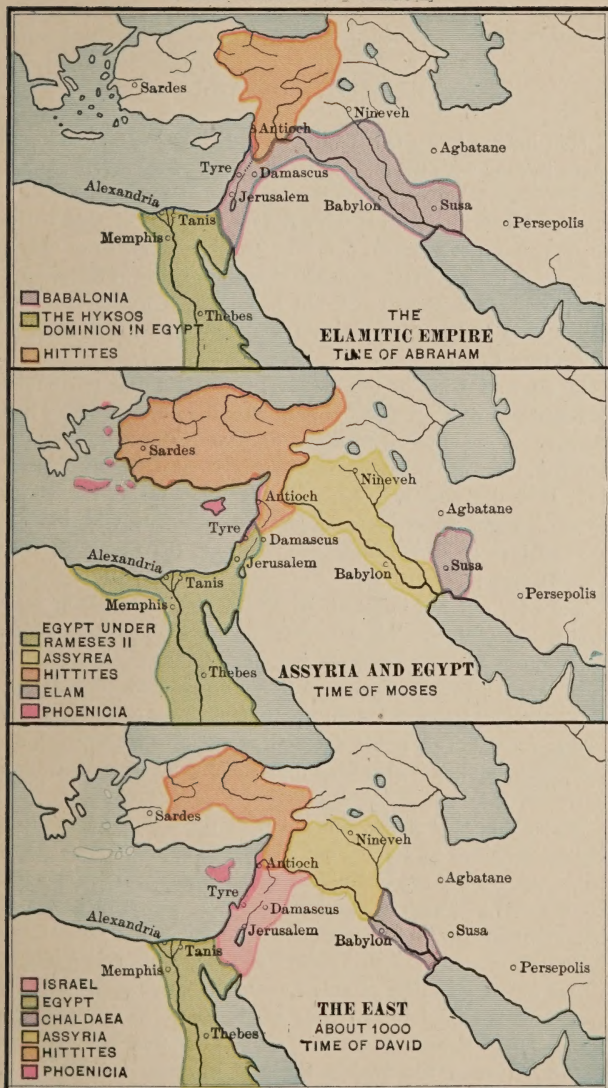
THE HITTITES — Heth of the Bible, the Khata of the Egyptians, the Khatta of the Assyrians, came originally from the Caucasus. They appear in history about 2300 B. C. Of Turanian stock akin to the Mongols and Tartars, they may represent the oldest people of Asia.

Their main seat of empire was in the Taurus mountains and on the Orontes. Here were their sacred capitals of Karchemish and Kadesh on the Orontes, but later they spread over Asia Minor, and had colonies before Abraham's time in Hebron (Gen. xxiii, 16-20), Jerusalem, and Ashdod.

¹ Petrie.

² Sayce.

THE EARLY EAST



THE SELECTED FAMILY

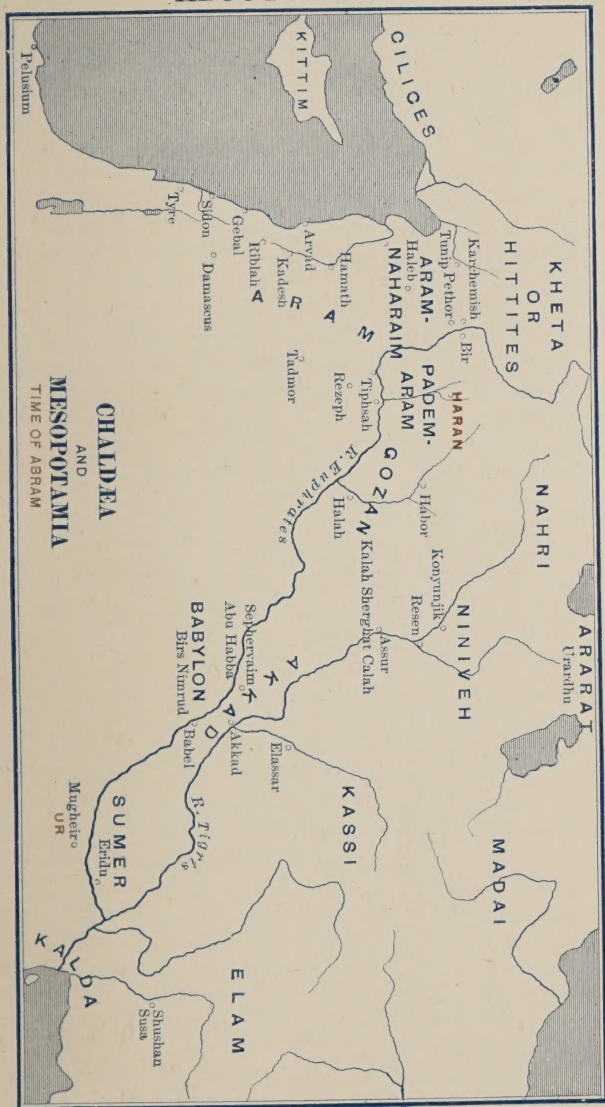
Man having twice failed to observe the *universal* covenant made by God with the representative heads of the race,—Adam and Noah,—Jehovah adopts the principle of separation, and a *limited* covenant is made with Abram, selected of God to be the progenitor of a chosen people. This idea implies not only a separation from the rest of mankind locally, either in the family, the nation, or in the church, but morally in the observance of God's laws and institutions, and spiritually in a life of holiness in contrast to sin.

In the narrowing of the blessing, remember that this policy of restriction was not adopted until after the offer of mercy had been twice made to all mankind and twice rejected; that the restriction was for the ultimate blessing of all (Gen. xii, 3; xxii, 18); that the door was open all the time, that "whosoever would," might come. It is the same old covenant, with the distinctive idea of separation added (Gen. xv, 18; xvii, 6-8; xxii, 17, 18; Gal. iii, 6-9).

Hitherto, our history has been fragmentary, stretching over vast spaces of time. We now enter upon an almost continuous narration of events. The history opens with the family of Terah (Gen. xi, 51), and his departure from the land of his nativity, Ur,—the Uru (*city*) of the cuneiform texts,—to go to Haran, in Padan-Aram. This is the external aspect of a Hebrew migration. The inmost heart of the movement is a call of separation (Gen. xii, 1-3).

Abram's history shows the extent of the Hebrew migration. Nahor remained in Haran, but his descendants' twelve tribes (Gen. xxii, 20-24) spread themselves south of the Euphrates and on the east of Palestine, probably once as powerful as Israel, important in history in connection with Jacob and Job. Later history shows that the dual nation of Lot, Moab, and Ammon, shared in the greatness attached to the Hebrew name. Further east were the Beni Kedan (*sons of the East*); six branches descended from Keturah (Gen. xxv, 1-6). Then from before Egypt to Assyria were the twelve tribes of Ishmael, wanderers all

ABOUT 2300 B.C.



THE SELECTED FAMILY

except Midian. Esau also occupied Edom, a nation that far exceeded Jacob for many centuries, while they were in Egypt, and rivaled them during the monarchy (Gen. xxxvi).

Abram would have been nothing more than the greatest leader in this national migration had not a new epoch in the development of religion begun with him. With him Monotheism commenced. He recognized Elohim as *one* invisible God supreme over his individual household. Not quite the later Mosaic conception, as while appropriating God for him and his household, he probably left to other households the taking of other gods or Elohim as their household penates. "His real greatness is this, that he not only steadfastly maintained the knowledge of the true God in his own practice and life, but he knew how to make it lasting to his house and race, and foreign nations were obliged to confess that God was with him." ¹

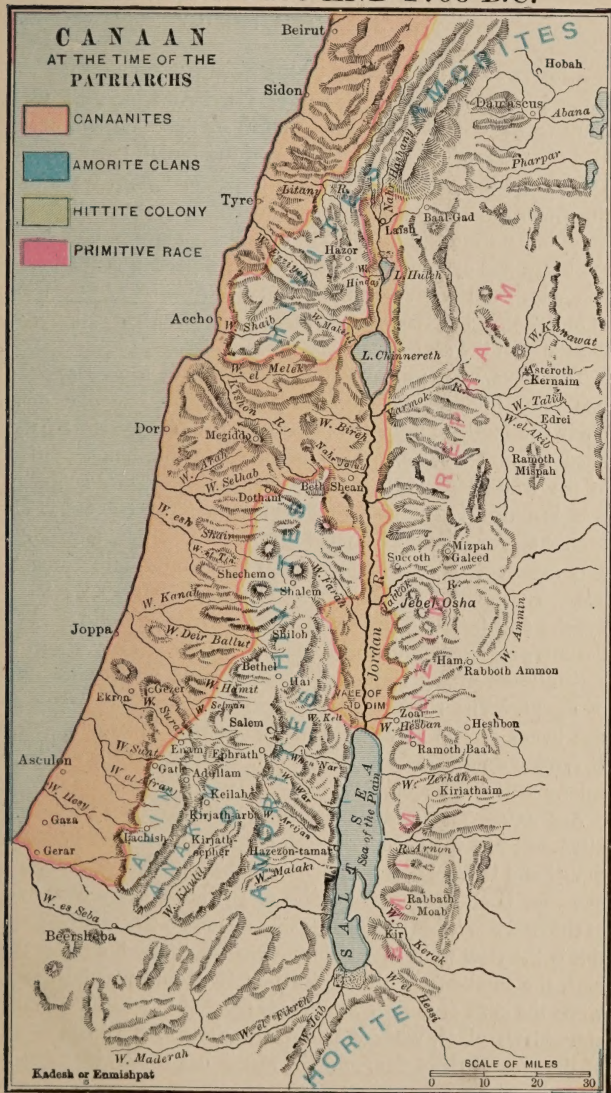
Leaving Haran Abram probably crossed the Euphrates at Bir, and so passed south through Haleb (*Aleppo*) into the Orontes Valley, and thence by Damascus and the present Derb el Haj, or Pilgrim Road, to the upper Jabbok. In this way water and grass could be had for his flocks all the way. The route from here led down the Jabbok over the Damieh Ford, and so up the Wady Far'ah to Shechem and the longitudinal valleys of the Central Range.

PRIMITIVE RACES OF CANAAN : The direct call now comes to Abram (Gen. xii, 1-3), "Get thee out of thy country," "unto a land that I will show thee." By faith he obeyed (Heb. xi, 8-10), and went forth into the land of Canaan (Gen. xii, 5). We are already familiar with the physical features of Canaan; let us notice briefly its inhabitants at the time Abram went among them. Ethnologically it may be divided into three classes—Primitive Race, Amorite Clans, Canaanites.

A PRIMITIVE RACE: Under this head I shall class the Rephaims, Zuzims or Zamzummims, and Emims, definitely located east of Jordan by Gen. xiv, 5; Deut. ii, 10, 12, 20. Their tall stature would serve to connect them with the Amorites; but we have as yet too little knowledge regarding them to base an intelligent opinion.

¹ Ewald.

BETWEEN 2250 AND 1700 B.C.



THE SELECTED FAMILY

AMORITE CLANS: The Amâr of the Egyptian monuments, the Amurrâ of the cuneiform tablets of Tel-el-Amarna, gave their name to the district immediately north of Palestine and occupied the mountainous districts west of the Jordan (Gen. xiv, 5, 13). From the portraits left by the artists of Egypt, we know the Amorite to be of handsome and regular features, straight nose, tall stature (Num. xiii, 33), of fair complexion, blue eyes, red beard and eyebrows, and black hair, a portion of the blond race which still survives in the Kabyles of Algeria, and the Riffs of Morocco. The Horites (*the blonds*), as their name signifies, were also of the same stock.

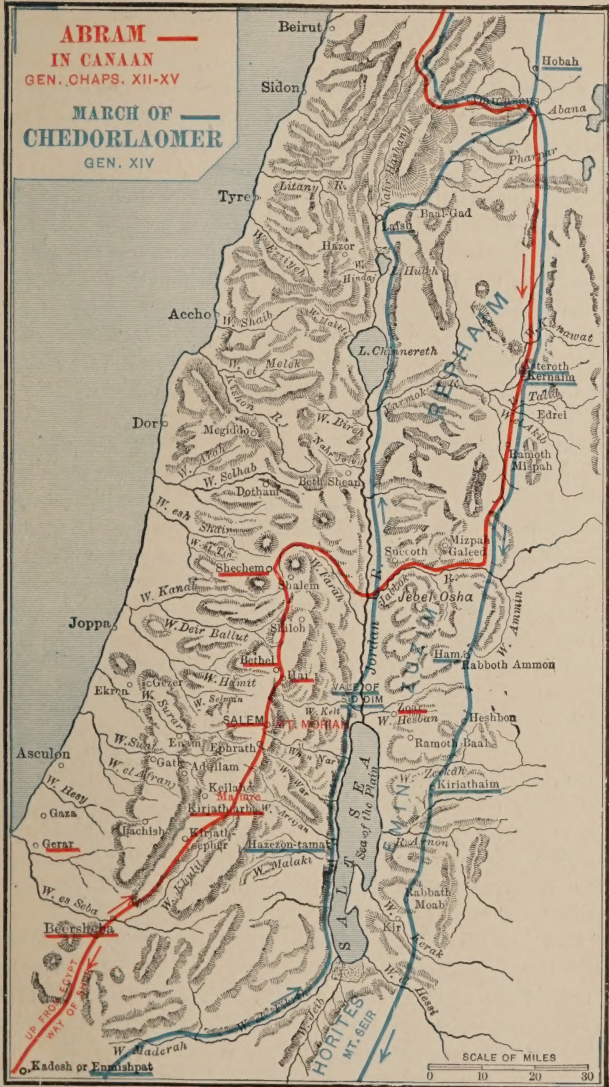
THE CANAANITE, primarily the Phœnician of the coast who had come from the neighborhood of Babylon, but more definitely the southern Phœnicians (later their limits are strictly defined in Num. xiii, 29). They belonged to the darker portion of the white race, with black hair and eyes. Their language was Semitic, closely akin to Babylonian. THE HIVITES (*Villagers*) are especially associated with the Amorites, and probably represent the mixed population of Amorites and Canaanites. THE KENITES (*or wandering smiths*), a caste, were "the gypsies and traveling tinkers of the old Oriental world." THE PERIZZITE represented neither a race nor a tribe. They were the agriculturists of the cultivated plain, like the modern *fellabin* of Egypt. THE KADMONITE (*Eastern*) was descriptive only as one living east of Jordan. THE GIRGASHITES, unknown. THE HITTITE we have already considered, but they had a southern colony at Hebron (Gen. xxv, 9).

ABRAHAM. Two or three incidents in his life call for our special attention: first the separation from Lot, which occurred between Bethel and Hai. From Burj Beitin, half a mile east of Bethel, a fine view is obtained of the plains of Jericho, but the west half of the Salt Sea is hid by Quarantania mountain; combined with this is the view from near Hebron, whence, through a dip in the hills, the smoke from the destruction of Sodom was later seen while the cliffs of Engedi would hide the Salt Sea basin. These cross-views place, without doubt, the cities of the Plain north of the present Dead Sea, and Dr. Merrill has shown that slime-pits still exist there.

ABOUT 2300 B.C.

ABRAM —
IN CANAAN
 GEN. CHAPS. XII-XV

MARCH OF —
CHEDORLAOMER
 GEN. XIV



THE SELECTED FAMILY

The campaign of Kuder-Lagamar (*the minister of the God of Lagamar*) has now been proved historical. Naram-Sin about 3750 B. C. took the same route into Magan (*Midian and the Sinaitic peninsula*). Ammi-Satana, king of Babylon (2241-2216 B. C.), calls himself "King of the Land of the Amorites," *i. e.*, Syria and Canaan.¹ On the bricks of the Babylonian prince Eri-Aku, who ruled at Larsa, we read that his father Kudar-Mabug, an Elamite, "was the father of the land of the Amorites." At this time (about 2300 B. C.) Babylonia was divided into several kingdoms under Elamitic suzerainty. Kuder-Lagamar has a name so analogous to the father of Eri-Aku as to suggest relationship, and irresistibly we are forced to believe Arioeh of Ellasar (*or al-Sarri, city of the king*) to be Eri-Aku of Larsa himself.²

On the same tablet occurs also the name of Tudkula of which the Hebrew is Tidgal. The antiquity of the Babylonian cuneiform documents cannot be questioned; they go back centuries before Moses. The Tel-el-Amarna tablets prove that a knowledge of Babylonian literature was wide-spread among the cultured classes of Canaan and Egypt. "To the historian, the precise date of the narratives in Genesis in their present form matters but little, so long as he is assured that they are derived from ancient documents contemporaneous with the events they record."³

MELCHIZEDEK (Gen. xiv, 18; Heb. vii, 1-3) receives confirmation in the letters found at Tel-el-Amarna from Adonizedek or Ebed-tob, king of Uru-Salem (*city of Salem, the god of peace*). He writes (Prof. Sayce's translation): "Neither my father nor my mother, but the oracle of the Mighty King established [me] in the house of [my] father." He was king of Salem because he was the priest of its god; so Jerusalem was a sacred city from earliest times.

Kirjath-Arba (*the stronghold of Arba*), or Hebron (*confederacy*), is the center-point of Abraham's life. Abram the Hebrew dwelt in the vale of Mamre with the Amorites (Gen. xiv, 13); Abraham, a sojourner at Kirjath-Arba, purchases a sepulcher from the Hittites (Gen. xxiii, 48); Thothmes III mentions his con-

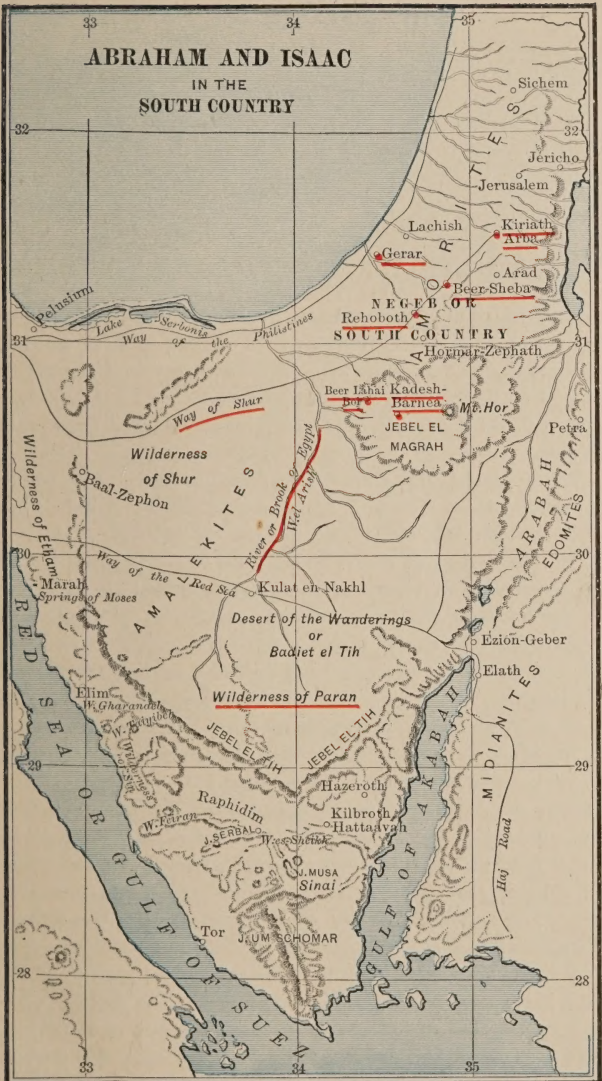
¹ Pinches.

² Sayce.

³ Sayce.

ISAAC

ABRAHAM AND ISAAC IN THE SOUTH COUNTRY



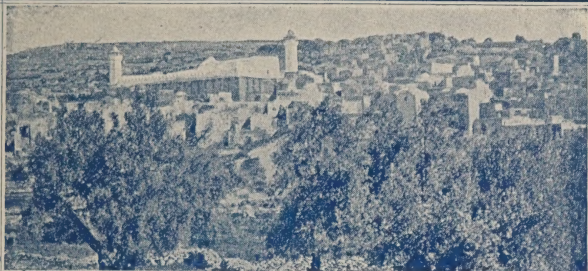
THE 'SELECTED FAMILY

quest as Yaqab-el a possession of the tribe of Jacob. Adonizedek, priest-king of Urusalem, writes to Egypt (*Tel-el-Amarua tablets*) regarding the Abiri or *Hebrews*, and connects them with Hebron, which, as the tribal burying-ground would be a natural identification. The common sanctuary of the Amorites, Hittites, and Shasu or Bedouin, now gives place to *the city* Hebron, which was built or became a stronghold seven years before Zoan in Egypt (Num. xiii, 22); Zoan of the New Kingdom was rebuilt by Seti I, or Rameses II; Hebron is unknown on monuments of the XVIII Dynasty, but suddenly appears on those of the XIX Dynasty; Genesis xiv is so natural, so lucid, and the conception of Abram's life as a pilgrimage so true a picture of highest antiquity, that, aside from the above historical proof, we cannot doubt the reality of the lives mentioned and the events recorded.

The present town, with "The Pool" lying in deep repose along the Vale of Mamre, is beautiful in situation. It lies on the western slope of a barren hill, but the valley below is covered by the rich foliage of the vineyards, and the open green below the Quarantine is overtopped by the orchard-clad western hills. In the midst of the town rises the mosque of El Khulil (*the friend, i. e., Abraham*), under which is the cave of Machpelah (Gen. xxiii, 17). The ancient city probably occupied the opposite heights. Three miles north is the traditional and probable location of Abraham's abiding-place (Gen. xviii, 1).

The life of the patriarchs was that of a Semitic nomad sheikh, and is beautifully pictured in the Book of Job. In religion monotheists; simple, rugged, believing in justice, but narrow-minded and puritanical, the natural results of a tent life, allowing so much time for reflection and passion; a family life, representing true morality as contrasted with surrounding pagan impurities. The father's authority was absolute and unquestioned. A single wife was the rule, though two of equal standing, generally sisters (Gen. xxix), selected from the earliest families of the tribe (Gen. xxiv, 4; xxviii, 2), were allowed. The sheikh, or patriarch, had also as concubines the female slaves of his wives, who often bore him children with the knowledge and request of his wives (Gen. xvi, 3; xxx, 3). Such children were not con-

HEBRON



THE SELECTED FAMILY

sidered illegitimate, but had not the rights of those by well-born wives. The eldest son became the head of the family, and "a father's blessing carried its own weight with it, like one of the sacraments, so to speak, even if there was a mistake as to the identity of the person blessed."¹ Social order was enforced by the patriarch, the individual existing only as a member of the family. Hospitality was binding (Gen. xviii). Such, essentially, was the life of Abraham, Isaac, Jacob, and Job.

ISAAC (*the laughing*) or Isaack-el (*the one on whom God smiles*), a good, true-hearted, pious, domestic man, was pre-eminently "the type of that kindly and quiet nature which preserves the possession of its inherited share of worldly goods through unpretending goodness and constant fidelity."²

JACOB (*the crafty*) — Israel (*God's wrestler*) — is the plain man of every-day life like ourselves. Of a Mesopotamian mother, he repairs to the early seats of the tribe for a wife.

At Beth-el (*the house of God*) he learned that "Jehovah will never abandon one who trusts in him — least of all, when striving darkly forward to a doubtful future"; and on his return, at Peni-el (*the face of God*), he found that every real, endurable possession which becomes part of man's own life and soul must be won from God, not from man, and the real hero is the one who holds on with courage to the end. The record of his life in Mesopotamia was that of strife to overmatch the kindred tribe of Nahor (*or Laban*), and when the new return migration of his family occurred, the frontier-stones and covenanted mounds in Mount Gilead were to mark the boundary line between the northern and southern Hebrew tribes.

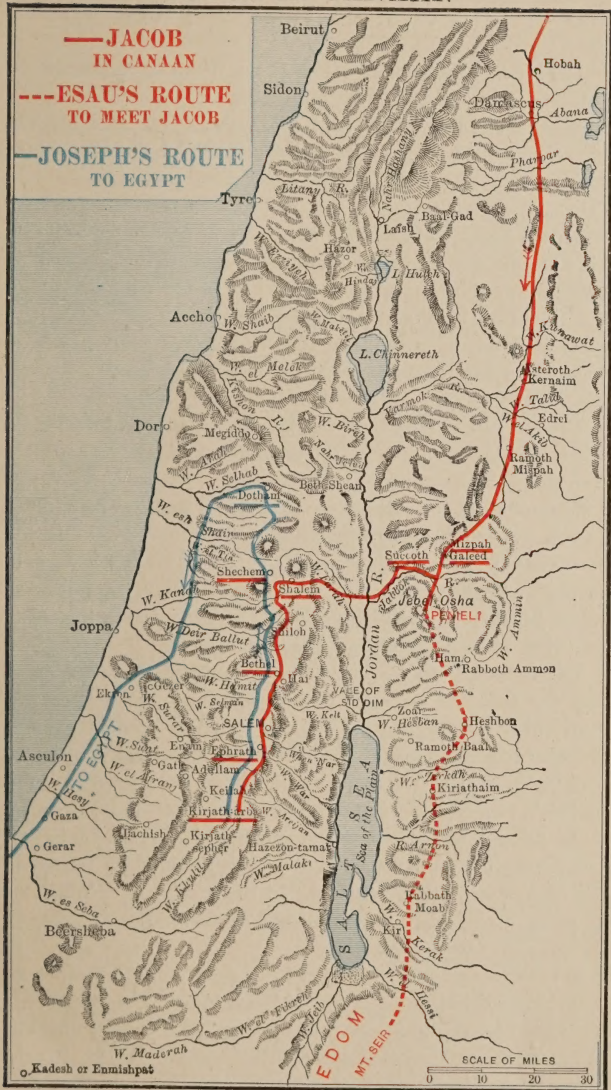
His meeting with Esau resulted in a close defensive alliance with the tribe of his elder and more powerful brother (Edom).

In Genesis xxxv, 23-26, appear, perhaps, the first historical traces of the future nation of Israel. The sons of Leah, the elder wife, and their families, afterward known as the Tribes of Jacob, and the sons of Rachel and their families as the Tribes of Joseph: possibly the sons of the concubines may signify the Aramæan and Canaanite houses united to the Hebrew race, thus becoming members of the patriarchal family.

¹ Renan.

² Ewald.

JACOB IN CANAAN



THE CHOSEN FAMILY IN EGYPT

The pre-Egyptian period of Israel's history contains much to be proud of. In it were the fibers of a higher moral tone, a purer religion. The migration into Egypt was the step that led into the world's history. The transition period in this most cultured center was a preparation for her especial mission.

JOSEPH, carried to Egypt, and elevated to a position of trust under the Hyksos kings, then dominant in time of famine, calls his kinsfolk out of Canaan and establishes them in Goshen. Probably at the time of the Hyksos expulsion they sided with the Egyptian king and became a frontier-guard. Though a pastoral people in early times, they had grown most powerful, and they made their exodus apparently well equipped for war (Ex. xiii, 18).

The smallest details of the scriptural narrative correspond to what we now learn from the monuments to have been the civil and social customs of that time.

Egyptologists generally agree that Apepi was the Pharaoh of Joseph. A sphinx and portrait-statue of him have been found at San (*Zoan*) and Tel-Basta (*Pi-Bast*), centers of Hyksos dominion. Joseph's wife, Asenath (*belonging to Neith*—the great goddess), was a daughter of the high-priest of On (*Heliopolis*), the oldest and most venerated college of Egyptian priests.

THE FAMINE. An inscription on a tomb at El-Kab declares that the deceased governor named Baba, an officer under the native king Ra-Sekenen Taa III, "collected the harvests, and so provided that when a famine, lasting many years, arose, he issued corn to the hungry." As he was cotemporary with Apepi, this probably refers to the famine of Joseph.¹ It may be he acted under Joseph's orders. A sort of feudal system existed in Egypt, but during the administration of Joseph the land all passed to the king, except that belonging to the priests.² "What we know of property at a later period confirms the narrative of Genesis."³ (Gen. xlvii, 14-22.)

In that ancient fragment of Hebrew poetry of the pre-Mosaic period quoted in the "Blessing of Jacob" (Gen. xlix, 22-26), we have the keynote to Joseph's history, and the mutual relations of the tribes. "Crowned among his brethren."

¹ Brugsch.

² Ledrain.

³ Abbé Vigouroux.

JOSEPH IN EGYPT

LOWER EGYPT

Time of the Hyksos Kings

Joseph in Egypt



THE CHOSEN FAMILY IN EGYPT

THE BONDAGE. Between the death of Israel and the exodus, a break of 430 years (Ex. xii, 40) occurs in the biblical narrative.

Public opinion, accepting the statements of Manetho, Brugsch, and others, has regarded Rameses II and Menephtah as the Pharaohs of the oppression and exodus, but new and daily increasing evidence persistently points to the XVIII dynasty instead of the XIX. The newly discovered text of Menephtah gives the first specific mention of Israel yet discovered on the Egyptian monuments. Recording an expedition into Syria, it says: "The people of Israel is spoiled; it hath no seed."¹ Israel, then, was in Syria, not in Egypt. Professor Sayce has shown the beginning of Solomon's reign to be not earlier than 962 B. C. The 480 years of 1 Kings vi, 1 may now be accepted with confidence. This would point to the exodus as having occurred in the time of Amenhotep II, or Thothmes IV (B. C. 1444-1437).² Tahutmes or Thothmes III would then be the Pharaoh of the oppression. Moses, who was eighty years of age at the time of the exodus, would have been born under Thothmes I and been saved probably by his daughter the Amazon Queen Hatshepsut, who afterwards completely gathered the reins of power into her hands.³ About 150 years would then intervene between the exodus and the expulsion of the Hyksos kings, sufficient to account for the building of the store cities and for the people to multiply (Ex. i, 20). This would also bring Apepi and the 430 years demanded by Ex. xii, 40 about right. Early Egyptian and Biblical chronology are as yet only approximate, not actual.

The Scriptures give the impression that Jacob and Joseph were tribal as well as individual names,⁴ Jacob, ten families, Joseph, two families. While Israel was in Egypt, representatives of the tribes were settled in Canaan⁵ (1 Chron. vii, 21, 24) and the field of Machpelah was a tribal possession. Whether they were representatives of the race left in Canaan or had returned after the famine we do not know,⁶ but Thothmes III has transcribed at Karnak, as captured in Canaan, the districts of Yagab-el (*Jacob-el*) and Yoshep-el (*Joseph-el*).

¹ Petrie.

³ A. E. Haynes.

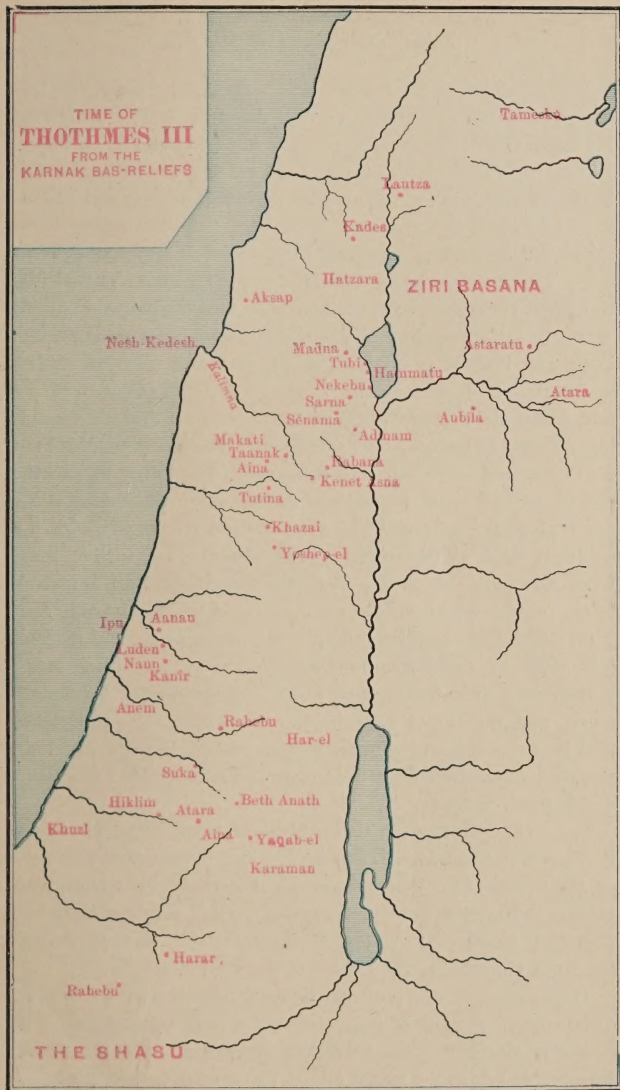
⁵ Josephus.

² Conder.

⁴ Cheyne and Kuenen.

⁶ Petrie.

ABOUT 1478-1456 B.C.



EGYPT: TIME OF MÔSES

The expulsion of the Hyksos was followed by the XVIII Dynasty, of whom Thothmes III was the most brilliant. During his reign, fifteen expeditions into Canaan and Syria are recorded. "Canaan, Phœnicia, and the land of the Amorites became Egyptian provinces, garrisoned by Egyptian troops, and administered by Egyptian officers." Some cities remained under native rulers, but in the larger number were stationed Egyptian governors. Vast numbers of captives of Semitic race were transported to Egypt, and these, with the Israelites, were employed in public works under overseers. While these eastern wars were raging, Zoan and Pi-Bast again became the civil and religious centers of influence. It was in the FIELD OF ZOAN (*San*) that Moses and Aaron stood before Pharaoh, and in Pi-Bast that the degrading worship of Bast was most brilliant. The treasure cities built for Pharaoh were Pithon and Raamses. The latter, as also the district of the same name, was named after the Sun-god Ra (Gen. xlvii, 11). Its site has not yet been recovered. On the southern edge of the modern fresh-water canal, twelve miles west of Ismailia, are the mounds of Tel-el-Maskhûta (*the mound of the image*), where M. Naville discovered tablets showing that Tum (*the setting sun*) was the divinity of the place, and Pi-Tum (*the abode of Tum*) was the Pithon of Scripture. Brick storehouses were there found, their lower courses of brick made with straw, and the upper ones having no straw. The confidence that Rameses II was the Pharaoh under whom the city was built vanishes as we find how universally he appropriated the work of his predecessors.

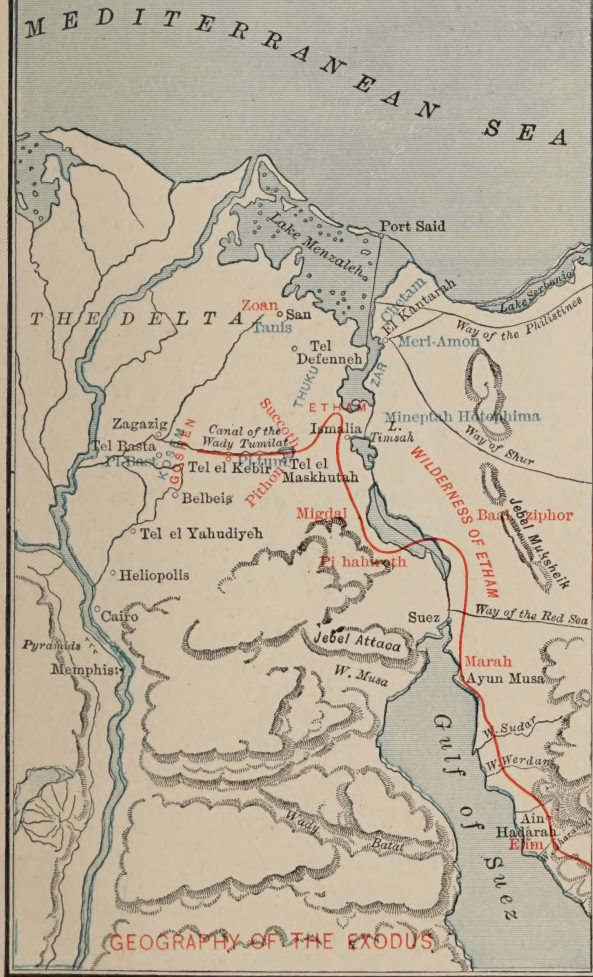
SUCCOTH, with its Egyptian equivalent, is the district in which Pi-Tum was situated. Zar (*desert*) is the Egyptian district next on the north. In it was the fortress of Meri-Amon, which, with Meneptah Hotepherma, the Khetem of Thuku, defended Egypt on this side. Neither has, as yet, been satisfactorily located, though the latter is probably the Etham of the Pentateuch.

The campaigns of Thothmes III were followed by a period of exhaustion. A spirit of independence sprang up in Asia. The power of the government suffered diminution, and the period was one in which we might expect the exodus to take place.

ABOUT 1440 B.C.

LOWER EGYPT

Biblical Names



THE SEPARATED NATION

THE EXODUS. With the Exodus begins the history of the separated nation. The identification of Goshen, Pithom, and Succoth gives us a fixed point of departure. Israel followed the canal of the Wady Tumilat to near Ismailia, to Etham (*the fortifications*), the Wall before Egypt. They then turned south and encamped before Pi-hahiroth (*the edge of the sedge*), between Migdol (*a watch-tower*) and the sea over against Baal-Zephon, probably Jebel Muksheih. Lake Timsah was then connected with the *Yâm Suph*. The land was still in process of elevation (see plate II), and we can see the fulfilment of Isaiah's prophecy (Isa. xi, 15). With the granite cliffs and Jebel Attaca on their right, and the *Sea of Weeds* (Red Sea is a name of late origin) on their left, they are apparently shut in.

The crossing, however, is made here (not near Suez) into the wilderness of the Shur (*wall*) or Etham (*fortress*). From here a three days' march led to Marah, *i. e.*, Ayun Mûsa (*springs of Moses*), hence down the coast to Elim, *i. e.*, Wady Gharandel, with its delightful stream and palms. Think of the terror that must have crept over them as they now entered the mountain defiles of Wadies Shebeikeh (*valley of the net*) and Taiyibeh, having never seen anything but the plains and sands of Egypt. An encampment in the Wilderness of Sin (*el Markba*), and then the sea is left behind and the route enters Wady Feirân, which Prof. Palmer has identified as Rephidim (*place of rest*). For miles the wady twists and turns between grand cliffs leading to this greatest of the Sinai oases. Just before the oasis is reached is a rock which Arabic tradition marks as the site of MASSAH and MERIBAH (Ex. xvii, 7). Here Arabic Amalek fought with Israel for its most precious possessions.

To the Bedouin Feirân is a real paradise. "Through the broad Wady there runs a small stream giving life and verdure all around, for here grow over five thousand palm-trees,—the date palm, too,—bushes of tamarisk, patches of corn, maize or tobacco. There is a permanent village of Bedouin to guard and tend the trees, for each tree has its owner, who has to pay a tax

THE EXODUS

on its produce to the Egyptian government.”¹ Fresh-water shells show that a lake once existed here, but cutting the trees for charcoal has long since destroyed the rainfall and fertility of the whole Sinai district.

“Passing Mount Serbâl on the right, the route is open and easy as far as Nagb Hawa, a pass which forms, as it were, the gate of the Sinai district. Loaded camels would, however, have to make a detour by the Wady es Sheikh, but it is quite possible Moses and the Elders took the short route.”² Here on the Plain of Er Râhâh before the mount a permanent camp is pitched.

SINAI. The Jebel Mûsa range ends in a huge, grand, granite mountain called Ras Sufsâfeh (*the willow peak*) overlooking the Plain of Er Râhâh; to the left as viewed from the plain, separated by a narrow valley, is Jebel ed Deir (*the convent mount*). Before the mount is the Hill of the Golden Calf, still so called. The mountain itself does not consist of a single peak, but is a huge mountain block two miles long by one in breadth; the center of the mountain is a plateau or basin surrounded by numerous peaks of which those at either end are prominent.

Jebel Musa is the highest and most southerly, Ras Sufsâfeh the one overlooking the plain. The former is probably the top of the mountain where the Lord met Moses (Ex. xix, 20), and the latter the one from which the Law was proclaimed. Ras Sufsâfeh is divided from the central portion by a deep cleft, from which a ravine leads to the plain, emerging by the Hill of the Golden Calf. In descending, the view is obscured, but voices may be distinguished (Ex. xxxii, 17-19). “What scene so fitting to witness the proclamation of the primeval law, as these hoary primeval rocks? Surely it was no accident which determined the choice, but rather that universal harmony of the moral and the physical in nature which attests so plainly the unity of purpose in God’s creative scheme.”³

THE MIGRATION. “The influences which a nation long civilized and grown gray in all the arts of life exercises on a martial people still quite young and undaunted in heart are seldom improving.”⁴ The house of Joseph and their kindred, therefore,

¹ H. A. Harper.

³ Palmer.

² Palmer.

⁴ Ewald.

WADY FEIRAN & MT.SERBAL



- 1 *El Madhawwa, highest point*
- 2 *Jebel Abu Shiah*
- 3 *Jebel Moneijah*
- 4 *Jebel Tahuneh, traditional site where Moses stood during the battle of Raphedim*
- 5 *Ruins of the ancient monastic city of Paran*

THE EXODUS

carried with them many traces of Egyptian habits and idolatry. But their ancestral recollections, their independence of life, their simple, honest belief, must have reacted powerfully against the castes and worship of Egypt. Only one of two courses was open, either absorption or freedom by determined effort. At first their life was probably an independent one, but when a king arose that had forgotten Joseph, the oppression began. Slavery and the destruction of the male children sought to annihilate the manhood of the people. The degraded Egyptian worship was probably made incumbent. This coming in contact with the truth in the unity and spiritual nature of God became the sure basis of resistance. The knowledge that they were the "People of God" was their strong arm of courage and perseverance. It was no mere revolt against physical oppression, but inspired by high thoughts.

The appearance of so grand a spiritual character as Moses must have been but the climax of a long, powerful movement. Tradition and the fact that Aaron met Moses, and that the Tribe of Levi had rallied about Aaron, show that the movement was ripe for Moses's return, and may have been in conjunction with another movement from Asia. Exceptional periods of oppression are most calculated to elicit fresh, noble truths. These must arise in the soul of a single individual himself, first regenerated and redeemed by them, and every indication points to no other than Moses. As a prophet by Divine direction, he returns from Sinai with a definite commission. Under him the exodus took place, and the memory of that Passover night still lives in the Jewish church, and has been perpetuated in the Christian church by the Supper and by the Easter morn which regulates the Christian calendar.

THE LAW.—Israel abode in Sinai a whole year. There God proclaims the Ten Commandments; gives them a series of ordinances as the basis of his covenant; takes up his abode with them in a tabernacle, and gives them his civil and religious laws.

"If the ideas promulgated in that primal age of the community are few, they are grand in themselves, universal in their bearing, and eternal in their duration." The fundamental idea which now first was revealed upon the earth was the know-

REPHIDIM TO MT. SINAI



THE EXODUS

ledge of the true Deliverer. "That only the pure, spiritual God, himself invisible, but sustaining all that is visible — that this God alone, as the true God, is also the true Deliverer of those men who, in their spirit, do not dwell far from him." ¹ With this thought arise in the human soul the ability and courage to recognize the Divine Spirit and to open itself to its living influence. This idea became the possession of a whole people, and made Israel's history truly a world's history. There is, however, a wide interval between the first germination of a truth and its highest development.

"The knowledge of this truth comes to man as a demand, requiring him to seek the spiritual God and no other. Could any member of the community do so fully and the thought be fully realized in history, it would impart to all the trust and faith to become perfect themselves, but that type being wanting, thought and aspiration were ever carried back to the spiritual God and his demands." ² His will must become the Law.

The Ten Commandments, or Decalogue, engraved on both sides of the stone tablets (Ex. xxxii, 15), so as to emphasize their completeness, embody the fundamental truths revealed in twice five laws, which can be counted on the fingers, for practical use by the people in ordinary life. The first five after the opening words, "I am Jahveh,"—who am speaking,—forbid polytheism, superstition, blasphemy; point the soul upward on the spiritual festival of the Sabbath, and end with an injunction regarding parents.

The second five treat of mutual duties between man and man.

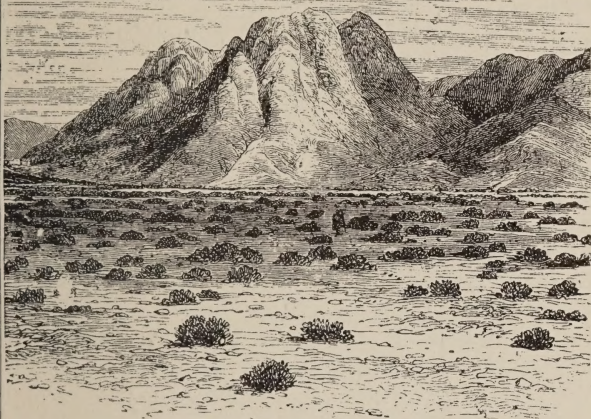
Civil and religious laws are now promulgated, arranged also in sets of five or ten. These, coupled with the declaration, "I am Jahveh," are distinctively Mosaic in character.

The Theocracy is now an established fact. It recognizes the differences between human capacities and vocations, but all, without distinction, are bound in like duties and entitled to like blessings. These blessings are: Equality of all before God; justice for all, without exception; unimpeded development of every faculty under the protection of the community.

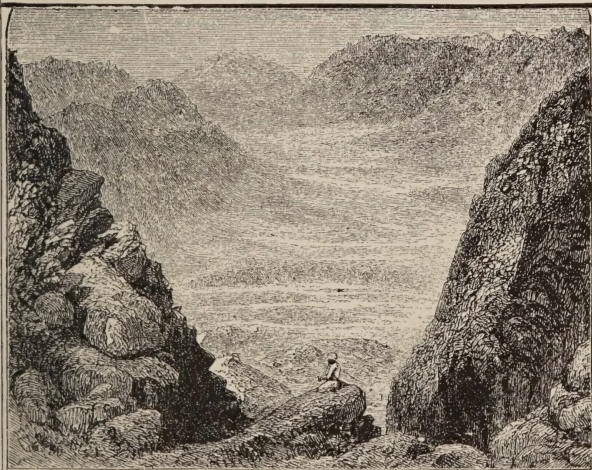
¹ Ewald.

² Ewald.

MOUNT SINAI



RAS SUFSAFEH OR MOUNT SINAI
FROM THE PLAIN OF ER RAHAH



PLAIN OF ER RÁHAH AND THE NAGB HAWA
FROM THE CLEFT ON MT SINAI

THE EXODUS

“A new power had now been set in motion in the world, whose pulsations vibrated throughout the whole of antiquity, reached through the centuries until it finally culminated in Christianity and in Islam.”¹ Israel, having once embraced the true religion and tasted the higher blessedness, never again entirely fell away. Obstacles were encountered, false paths followed, but all the divergent efforts of its life were gradually converged into the single aim of attaining the perfection of true religion. To attain this object, it lost its independent life.

The nearest route to Canaan by the wilderness of Paran, “by the road of the Mountain of the Amorites,” an eleven days’ march, is now commenced. The first and second stations, Kibroth-hattaavah (*the graves of lust*) and Hazeroth, have been identified by Messrs. Palmer and Drake; then the route leads up the pass of El Mirud and is lost in the Desert of the Tih (*desolation*). When next we hear from them it is in the plateau of Jebel el Magrah, where, owing to cowardice and unbelief, they are doomed to remain for a generation. Repulsed from Canaan, unable to return to Egypt, here they seek a refuge on the western border of their kinsfolk, the powerful Edomites. “This district of Jebel el Magrah, seventy by fifty miles, is a lofty plateau projecting into the Tih with a steep escarpment much as the Tih projects into the Sinai district. Broad valleys intersect the plateau, and signs of former habitation and fertility are abundant.”²

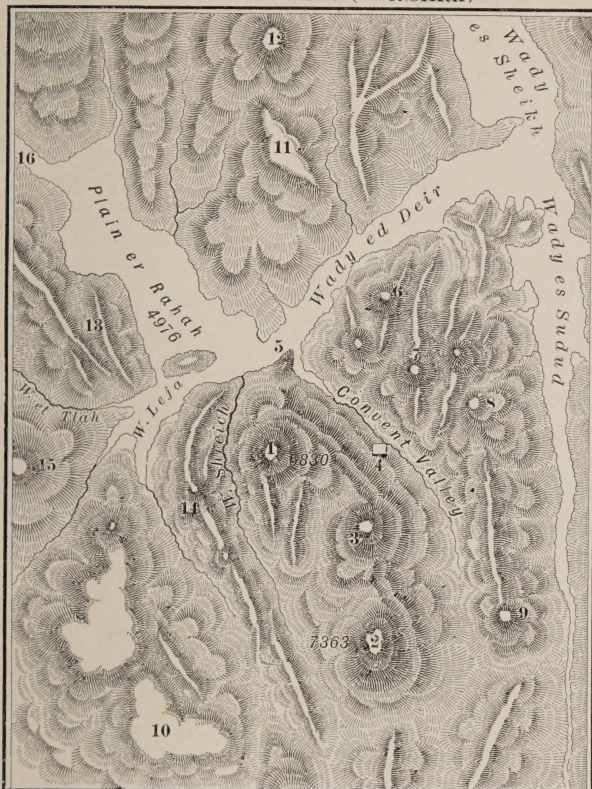
KADESH-BARNEA.—At the southwest corner, at the only easy entrance from the desert east of Jebel Hâlah, is KADESH-BARNEA (*the holy place*), Ain Kadis.

Doctor Trumbull thus describes the place: “Wady Qadee is an extensive, hill-encircled, irregular-surfaced plain, several miles wide. It is certainly large enough to have furnished a camping-ground for Chedorlaomer’s army or for all the hosts of Israel. About the middle of the Wady is an extensive water-bed of unusual fertility for the desert.” “It was a marvelous sight! Out from the barren and desolate stretch of the burning desert waste we had come with magical suddenness into an oasis of verdure and beauty. A carpet of grass covered the ground. Fig-trees

¹ Ewald.

² Palmer.

JEBEL MUSA (Mt.Sinai)



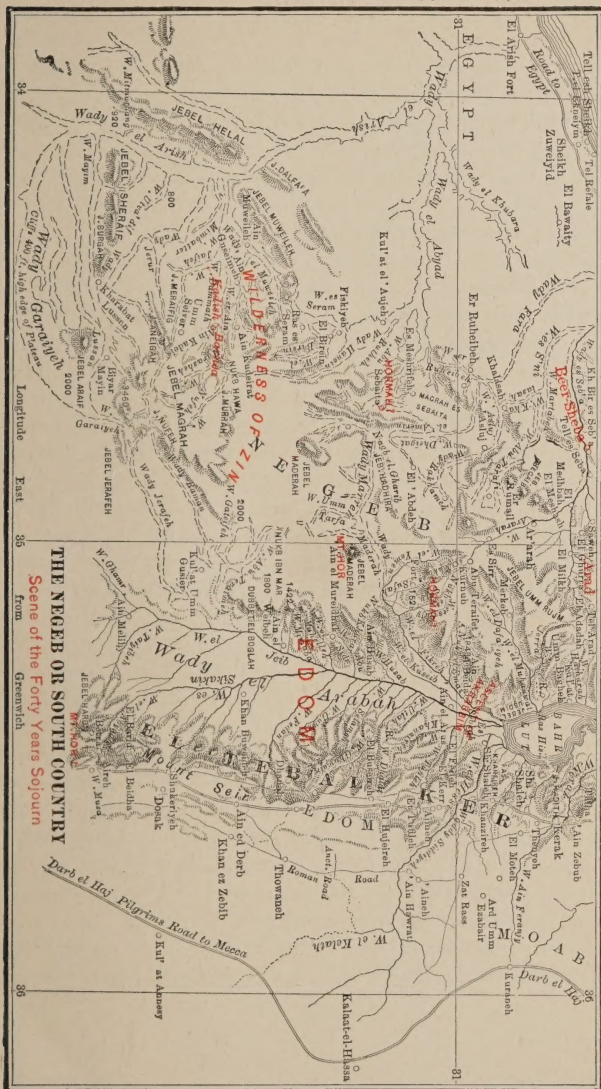
- | | |
|----------------------------|-------------------|
| 1 Ras Sufsafeh | 9 Jebel Moneyah |
| 2 Summit of Jebel Musa | 10 Jebel el Hamr |
| 3 Jebel Arremziyeb | 11 Jebel Sona |
| 4 Convent of St. Katharine | 12 Jebel el Djar |
| 5 Hill of the Golden Calf | 13 Jebel Ghubsheh |
| 6 Jebel ed Deir | 14 Jebel Fara |
| 7 Jebel Aribeh | 15 Jebel Kathrina |
| 8 Jebel Abu Madhi | 16 Nagb Hawa |

THE EXODUS

laden with fruit sheltered the southern hillside. Shrubs and flowers showed themselves in profusion. Running water gurgled under the waving grass." "A circular stone well, stoned up from the bottom with time-worn lime-stone blocks was the first receptacle of the water. A marble watering-trough was near this well. A second well, another marble trough, then a pool or basin larger than either of the wells. Another and larger pool, lower down the slope, was supplied with water that rippled and cascaded along its narrow bed from the upper pool; and yet beyond this, westward, the water gurgled away under the grass." "There was a New England look to this oasis." Such is Kadesh. Here, about this ancient sanctuary, Moses detained the people, that in its seclusion and stillness a new generation should grow up which should transform them into a new nation physically as well as spiritually. Here was the school, under the new constitution and new religion, which aroused all their higher powers, while the desert air and privations strengthened their lower or bodily powers.

When the forty years are past, and the march is about to be resumed, permission is asked for a free passage through Edom. The king, alive to the dangers of the transit of even a friendly army of 600,000 men (Num. i, ii, xxvi), refuses. Just now Aaron dies and is buried on Mount Hor (*the mountain*). Since the days of Josephus this has been located at Jebel Harûm, near Petra. I have, however, found the arguments of Mr. Harper so conclusive, that I unhesitatingly place it at Jebel Maderah. The territory of Edom embraced not only Mount Seir, but both sides of the Arabah. It is not possible that after Israel had asked permission to enter Edom and had been refused (Num. xx, 20), that in the face of a hostile army, "they would march into the very heart of the country, camp close to its capital, and then bury Aaron on the mountain, close by." Besides, the Scripture distinctly says (Num. xx, 21) that Israel turned away, and (Deut. x, 6) gives the name of the mountain on which Aaron died as MOSERAH. Then, again, unless they had marched north in going from Kadesh hither, the king of Arad, in the land of Canaan, would not have been alarmed. Now, on the corner boundary of Edom, Canaan, and the wilderness of Zin (Num. xxxiii, 36),

DESERT OF THE WANDERINGS



THE EXODUS

stands the lofty mountain called Moderah. All the border wadies run to it, as it stands by itself alone on the plain.

Since it was now impracticable to pass through Edom, a long circuit to the south was necessary. Here, as before in the passage of the wilderness, it is impossible to identify the encampments, but "the derivation of the names, as Libnah, *whiteness*, Shapher, *beauty*, Hasmonah, *fatness*, Elronah, *fords*, etc., suggests that they were named from the natural features."¹

Israel now passed through Ezion-geber (*the giant's backbone*), and advanced north by the present Derb el Haj road, along the edge of the Arabian Desert, encamped on the upper Arnon (which in Deut. ii, 26 is called the WILDERNESS OF KEDEMOTH), by a newly-dug well. "The little well song, such as the women sang, quoted in Num. xxi, 17, 18, shows the mutual trust now felt between a helpful ruling class that condescended to the real wants of the people, and an industrial nation who looked to them with real affection." Near here, at Jahaz (not identified), occurred the victory over Sihon, with the possession of the whole country between the Arnon and the Jabbok and the important city of Heshbon, commanding the more important fords of the Jordan. This was Israel's first permanent possession. The remaining encampments are easily identified by the water-courses, which cut the treeless and waterless plateau stretching from Heshbon to the Arnon. First MATTANAH (*gift*), the Wady Butmah; then NAHALIEL (*valley of God*), an appropriate name for the Zerka Ma'in, with its medicinal springs; then Bamoth (*high places*), one of the groups of ancient altars on the ridge south of Wady Jideid; finally, "the glen that is in the field of Moab by the headland of Pisgah, which looketh out over Jeshimon." Before this, Israel's view to the west had been shut in by the western headlands; now, the Promised Land bursts on their view, but the backward view to the east is lost.

Israel probably encamped in the present Wady Ayûn Musa or the warmer plains of Shittim, according to the season.

¹ Dr. Edersheim.

IN THE
SOUTH COUNTRY



ON THE EVE OF THE CONQUEST

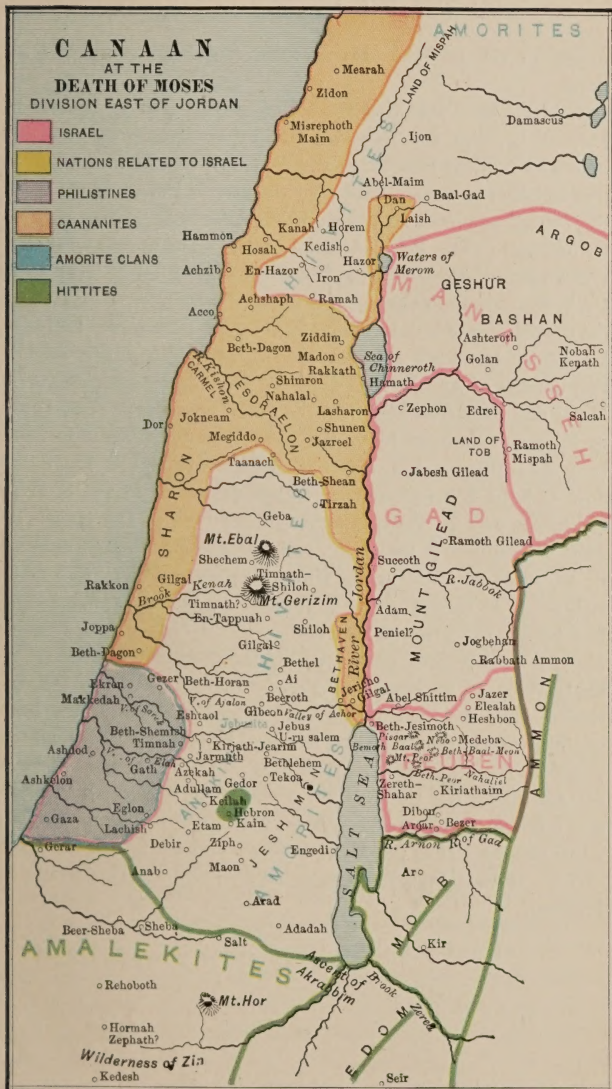
The conquest east of the Jordan has been finished and the country divided among the tribes who, seeking this portion, failed to rise with the others from a pastoral to an agricultural people. Moses, prohibited from entering the Promised Land, as recorded in Deuteronomy, reviews the historical events of the march through the wilderness (Deut. i-iv, 40). Then he promulgates a popular code of laws "as distinguished from the ritual law in Exodus, Leviticus, and Numbers, which is denominated the priest's code" (Deut. v-xxvi). Lastly, he sets before them the consequences of their obedience or disobedience (Deut. xxvii-xxx). Then, with a blessing, he ascends Nebo to die.

Between Medeba and Heshbon, a headland breaks from the plateau some two miles long, with a level top half a mile wide. The first and highest knoll bears the name of Râs Neba (*the knob*); the western one, standing out over the Jordan Valley, Râs Siaghah, is regarded as Pisgah. The view is that of Deuteronomy xxxiv.

This is a good time for us, also, to view the land. Some changes have occurred since we examined it in the time of the Patriarchs. Then Rephaim, Zuzim, Emim, and Horite occupied the Eastern Range. They were replaced by descendants of Abraham, or those closely related. The sons of Lot, Moab and Ammon, replaced Zuzim and Emim (Deut. ii, 9, 10, 19, 20), and the children of Esau, as we get their names from the Edomite document (Gen. xxxvi), were the fathers of the Edomites and Amalekites. The conquest of Edom by the descendants of Esau probably did not long precede the conquest of Canaan by their kinsfolk, the Israelites. The old Horite population had not yet been exterminated, but those born of Esau had become the dominant class. From Kenaz, also, the Kenezites had sprung, who, under Caleb and Othniel, formed an important element in the tribe of Judah.

But shortly before the coming of Israel, Sihon, an Amorite king, had crossed the Jordan, and, driving the Moabites south and the Ammonites east, had occupied the country from the

ABOUT 1380 B.C.



ON THE EVE OF THE CONQUEST

Arnon to the Jabbok. He, in turn, had been conquered by Israel.

We have been told that the art of writing was not known in 1300 B. C., that the Hebrews and other nations of Palestine used a form of the Phœnician alphabet, and that no inscription in this alphabet is known until after Solomon's time, and therefore the Pentateuch must be the work of a later time — that of Ezra, for instance. The Tel-el-Amarna tablets have shown us that it was an age of letter-writing, but these official letters were written in the cuneiform text. How about the Hebrew — and where did the children of Israel, coming from Egypt, acquire it? Latterly, Dr. Glaser has been copying the inscriptions on the ancient monuments of Arabia, records of the two separate kingdoms of Ma'in and Saba (the Sheba of the Old Testament). The Ma'in or Minæan is proved to be the older, and both prove to have been an earlier Semitic dialect than the Phœnician. The kingdom of Saba is mentioned by Tiglath-pileser III in 733 B. C. as extending over northern Arabia. If the visit of the Queen of Saba to Solomon is authentic, and archæology tends to confirm it, it carries us back nearly three centuries earlier. But as in Assyria, so in Saba, the first rulers were priests rather than kings, like Jethro, the priest of Midian. The preceding kingdom of Ma'in is thus pushed back into the centuries, for the names of thirty-three of its kings are already known from the inscriptions. Here we have a kingdom, whose territory at the time of the Exodus extended as far north as Midian and Edom, which practised the art of alphabetic writing. These primitive dialects are essentially the same as the Hebrew or Phœnician. Moab and Edom probably used the same, with just such minor changes as explain the text of the Moabite Stone and the text of the Book of Job. Moses, therefore, could have written the Pentateuch in Hebrew.

ISRAEL FROM THE DEATH OF MOSES TO THE CAPTIVITY

We are now entering upon the history of Israel as a fixed nation. Moses is dead. Thirty days have been spent in mourning. Israel stands ready to enter the Promised Land. Moses has transformed a horde of slaves into a nation, has led them through the wilderness with a courage and patience unsurpassed in history; now a different kind of a leader is wanted, and God, who selects His agents according to the work required, designates Joshua, the son of Nun, as his successor. He is not unknown in Israel. Not a prophet, not a lawgiver, but a simple, strong, courageous soldier, the hero of the fight with Amalek near Rephidim, one of the twelve spies who had been through the land. "The Divine revelation came not to him in the burning bush, or still small voice, but as the Captain of the Lord's host"¹ (Josh. v, 13).

His original name was Oshea, *salvation* (Num. xii, 16), but Moses, with prophetic vision, changed it to Joshua (*God's salvation*), which is the same name as Jesus. He was not an idealist, but practical in his generalship. His words of wisdom were those of shrewd common sense, such as the every-day emergency and public welfare dictated. His position as leader was strengthened by the ready obedience of the powerful tribe of Ephraim, to which he belonged, and was made secure all the days of his life, because "on the day that Israel crossed the Jordan God magnified him in the sight of all Israel, that they might know as He had been with Moses, so He would be with him" (Josh. iii, 7).

¹ Stanley.

AMENOPHIS IV

Before taking up the history of Joshua, let us see what Egyptian history teaches of this period.

Israel was in the Wilderness a little over forty years. During that interval Thothmes IV and Amenophis III, energetic warriors, ruled. Now, however, under Amenophis IV civil war prevails, and the garrisons placed by Thothmes III in Canaan and Syria are withdrawn. Hittites and Amorites make war on the Phœnicians, Egypt's allies, and in Canaan the Abiri,¹ or people from Abarim, the mountains across Jordan, *i. e.*, the Hebrews, are entering the land and seizing in detail the fortresses of the king. This is the record of the Tel-el-Amarna tablets.

Amenophis IV, with a mother and two wives, Asiatics, abused the Egyptian faith, changed his name to Khu-n-Aten (*the glory of the solar disk*), and built a new capital city, now covered by the mounds of Tel-el-Amarna. In the ruins of his palace Professor Petrie has found an extensive correspondence, reports from the governors of the cities of Canaan and Syria. These letters, written in the cuneiform text, are so striking in their reports of the advance and conquests of the Abiri, containing letters from Adonizedek, king of Jerusalem, Jabin, king of Hazor, and Japhia, king of Gezer, contemporaries of Joshua, that it is impossible not to recognize another account of the conquest of Israel. They also give us a fine view of the social condition of the land at that time and of its geography.

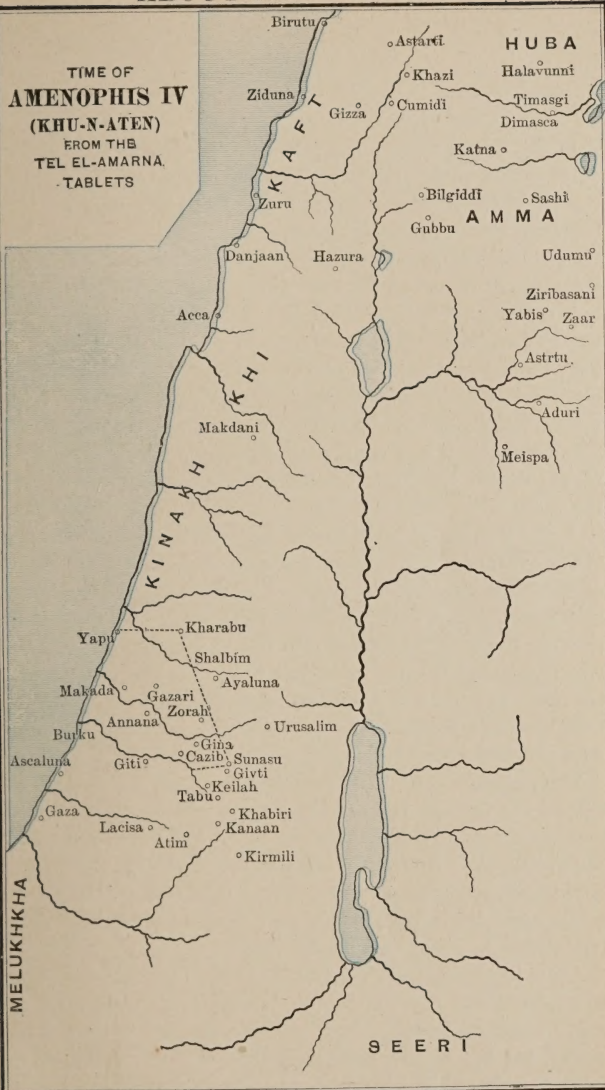
It is an Egyptian Canaan, but Babylonian language and script are proved to be the common medium of intercourse throughout western Asia, "a world in which education is widely spread, where schools and scholars abound, and libraries and archive-chambers exist"; a land emphatically of scribes and letter-writers. "The cities were numerous and wealthy, the people excelled as workers in gold and silver, manufacturers of glass and porcelain, and wearers of richly-dyed linen."² Such was the land into which Israel was to enter as an inheritance, and the withdrawal of the Egyptian garrisons made the conquest much easier. If Amenophis III was the Pharaoh of the Exodus, these letters, as outside contemporary records of the events described in the Book of Joshua, are most convincing and confirmatory.

¹ Conder.

² Sayce.

ABOUT 1397-1348 B.C.

TIME OF
AMENOPHIS IV
(KHU-N-ATEN)
FROM THE
TEL EL-AMARNA
TABLETS



THE PASSAGE OF THE JORDAN

In the bright spring-time, when the April freshets filled Jordan's second banks, the tribes of Israel crossed the river. The miracle of the stoppage of the Jordan has lately received confirmation from a similar incident which the Arab historian No-wairi records, a copy of whose work in the National Library in Paris lately came under the eye of Monsieur Clermont-Ganneau. Sultan Beybars I of Egypt, wishing to transport an army across the Jordan, began the construction of a bridge across the river near Dâmieh, the remains of which still exist. After its completion, part of the piers gave away, owing to the river being then in full flood. While trying to repair it, there happened a wonderful thing: in the night preceding the dawn of the 17th of the month Rabi, the first of the year 666 (Dec. 8, 1267), the water or the river ceased to flow, so that none remained in its bed. The defects in the piers were hurriedly strengthened. "They then despatched mounted men to ascertain the nature of the event that had occurred. The riders urged their horses and found that a lofty mound (*kabâr*), which overlooked the river on the west, had fallen into it and dammed it up. The water was held up and had spread itself over the valley above the dam, and the water was arrested from midnight until the fourth hour of the day. Then the waters prevailed upon the dam and broke it up."

This simple matter of history is not outside the bounds of natural phenomena, and is fully corroborated by the configuration of the Jordan Valley as it exists to-day. The locality a long distance above Dâmieh corresponds precisely with the biblical description, which properly translated may read, "The waters which came down from above were dammed up besides Zaretan, that is far above the city Adam."

Adam has been identified as Tel Dâmieh, near the mouth of the Jabbok and Zaretan, as the mound Tell es Sarem, three miles south of Beisan. Such stoppages may have often occurred, but history has so far recorded two, so the fact may no longer be viewed with doubt from a natural standpoint.

CROSSING THE JORDAN



THE CONQUEST

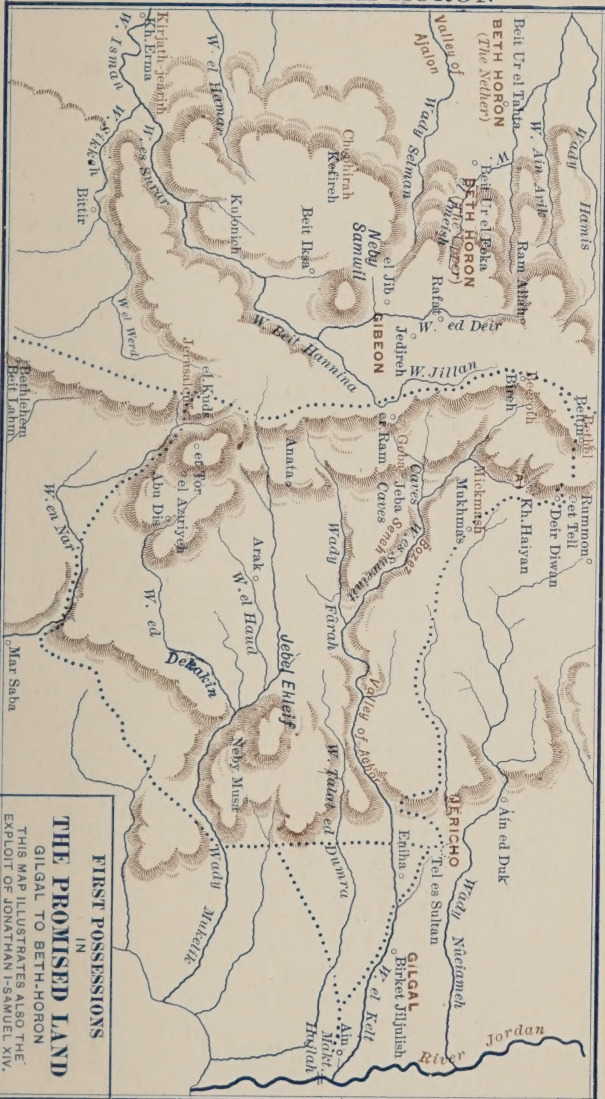
About a mile west of the Jordan grows a magnificent old tamarisk tree, east of which are about a dozen small mounds, called by the Arabs Telliêlât Jiljûlieh (*the little billocks of Gilgal*), which Mohammedan tradition has connected with the falling of the walls of the City of Brass. Here did Israel build the memorial altar of twelve stones and pitch their permanent camp. The first work was to capture the fortresses of Jericho and Ai commanding the Jericho Plain.

The rich and luxurious ancient city was located at the Sultan's spring some distance from the modern town. It was the gateway to a province; a city of palms in the midst of gardens of balsam-trees, a district of perpetual summer, worthy later to be a gift from Mark Antony to Cleopatra: but now the trees are gone and its chemical soil uncultivated. "Though commanding the fords of the Jordan, its enervating climate has always rendered its inhabitants weak and effeminate, so it has always fallen an easy prey to an invader, whether Israelite, Moabite, Syrian, or Roman."¹

From Jericho, two roads lead to the heights of the Central Range, and it was up these roads Israel went — Joshua and all Israel up the northern one to the capture of Ai, and later Caleb with the men of Judah and Simeon to the conquest of the south. Israel's success under Joshua, in the campaigns upon which they were just entering, rested upon the Divine will and promise, but it embodied a universal truth. A nation such as the Canaanites, sinking deeper and deeper into moral degradation, must fall before a people roused to a higher life by a unanimous trust in Divine power. Historically, Israel was too far advanced in civilization for a desert life; Canaan had been the goal during the forty years of toil and preparation; in it were the sepulchers of its ancestors and its pre-Mosaic possessions, and finally this was a struggle for an existence, for "it had learned from its own history that habitation in a beautiful home of one's own is a great Divine blessing." Under these incentives they possessed a courage before which nothing could stand.

¹ G. A. Smith.

GILGAL TO BETH-HORON



FIRST POSSESSIONS
IN
THE PROMISED LAND
GILGAL TO BETH-HORON
THIS MAP ILLUSTRATES ALSO THE
EXPLOIT OF JONATHAN 1-SAMUEL XIV.

THE CONQUEST

After the fall of Ai the inhabitants of the adjoining towns became faint-hearted, and without waiting an attack abandoned their homes and fled. Thus was the central portion of the land occupied.

A rapid march is now made to Shechem, near which the body of Joseph, brought from Egypt, is buried, and the tribes assemble to hear the law with its blessings and cursings from Mounts Ebal and Gerizim. Canon Tristram points out that a natural amphitheater exists at the base of Mount Gerizim, and exactly opposite in the base of Mount Ebal is a similar one, and that the voice may be easily distinguished from one to the other. The natural features of these two mountains are striking, Ebal being bare and stony while Gerizim is clad with verdure.

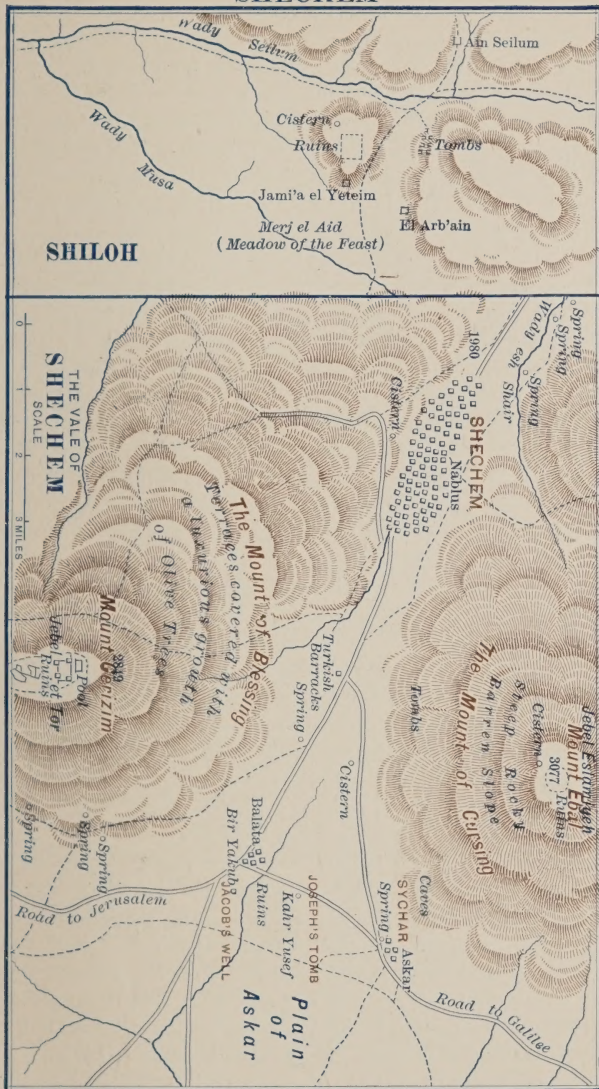
SHECHEM. "The Vale of Shechem is from a quarter to half a mile wide north and south, hemmed in between the twin mountains, Ebal and Gerizim, the summits of which are exactly two miles apart. The valley is the most luxuriant in Palestine; long rivulets fed by no less than eighty springs run down the hill slopes, and murmur in the deep ravine." Where this vale opens to the west, at the head of the great valley called the Valley of Barley, lies the modern Nâblus, the Roman Neapolis, the site of the ancient Shechem. Surrounded by gardens and the darker green of the olive and lemon groves, it is a veritable oasis, a setting worthy the central city and natural capital of the country. On Mount Gerizim are the remains of the Samaritan temple, and on Ebal a little Moslem chapel called Amâd ed Dîn (*the monument of the faith*), which has once been a sacred place among the peasantry, and may be the site of the monumental altar of twelve stones which Joshua erected on Mount Ebal; the Crusaders, however, regarded the place as the Dan of Jeroboam's Calf Temple.¹

Planted at the head of the western pass of Beth-Horon opposite the Pass of Ai was the city of GIBEON (*El Jib*), an isolated hill of terraced limestone rock, conical in shape, abundantly supplied with water, surrounded by fertile plains, commanding the western passes. "This little commonwealth of federal or kindred cities"² (Josh. ix, 17), separated in their interests from the

¹ Conder.

² Stanley.

SHECHEM



THE CONQUEST

royal cities of the Canaanites, voluntarily submitted to Joshua. Aroused by the tidings that the passes were in the hands of the enemy, and by the surrender of Gibeon, the southern Canaanites overcame their mutual jealousies and united. The first object of their vengeance was to punish the recreant city of Gibeon, and it was here that Joshua surprised them, encamped at the fort of Neby Samwil. Outflanked and with no room to manœuvre they are forced *up* the long rocky ascent to Beth-Horon the Upper, four miles from Gibeon, and then *down*, a panic-stricken host, they plunge into the narrow, steep, slippery, rocky gorge that led past Beth-Horon the Nether to the Valley of Ajalon. "This victory, aided by the terrible hailstorm, has always been ascribed by the people to the marvelous workings of the Deity,"¹ and has been commemorated in martial song, which, in the language of poetry, aided by an Eastern imagination, records the natural phenomenon, common in Syria, of the refraction of light in times of intense cold (Josh. x, 12-15).

The victory of Gibeon opened access to the south. Israel's armies could now move freely in that direction. "But there were some strongholds which they could neither capture nor keep in subjection." The uncovering of Tell el Hesi or LACHISH by Messrs. Petrie and Bliss has brought to light the remarkable fact that just at this period about (1300 to 1000 B. C.) a layer of ashes intervenes between the remains of the ancient Amoritish city, with its huge brick walls, and the stone remains of the Jewish kings. The layer of ashes shows a period of desolation corresponding to the barbaric period of Joshua and the Judges.²

In the conquest of every country there must always be a final, desperate stand by the native race; so we find all the Canaanites yet unconquered assembled under Jabin (*the wise*), king of Hazor, at the Waters of Merom (*Lake Huleb*). No particulars of this northern campaign are given save the result, and the pursuit of one portion through the lateral valleys of Upper Galilee to Misrephoth-Maim (*smelting pits by the water*), just below Sidon, and of another portion up the valleys of the upper Jordan to the LAND OF MIZPEH, the great hollow west of Mount Hermon.

¹ Graetz.

² Bliss.

JOSHUA'S CAMPAIGNS

THE CONQUEST

WEST OF JORDON

SOUTHERN CAMPAIGN

NORTHERN CAMPAIGN



DIVISION OF THE LAND

"The principal work of the conquest now being accomplished, the tribes of Israel now seem to have ceased to act together, and in this they seem to have been influenced by the action of the powerful tribes of the sons of Joseph."¹ Ephraim and Manasseh had always claimed precedence; now they claim, as their share of the land, the Central Range about the ancient town of Shechem, with its rich soil and abundant supply of water. This given them, relying upon the favor of Joshua as one of their own tribe, they demand the fertile plain of Esdraelon and the country around Mount Tabor. When told to conquer it for themselves, their ardor cools.

Caleb, the grand old man of eighty, who, though a Kenezite, had been adopted into and become the leader of the tribe of Judah, now asks Hebron for his inheritance, and, relying upon the help of the Edomitic tribes which occupied the southern part of the country, offers to conquer it himself. Hebron is first taken, and became, for centuries, the chief city of the tribe of Judah. Othniel, Caleb's half-brother, then takes DEBIR, or KIRJATH-SEPHER (*book-town*), now known from the Tel-el-Amarna tablets to have been a university town or oracle. Judah's boundaries are recorded as extending to Kadesh-Barnea on the south and to the Mediterranean on the west. Thus was the wild bull of the house of Joseph located on each side of Jordan to guard the north, and the lion of the tribe of Judah to guard the south; "nor was the sceptre, or line of promise, to depart from Judah until Shiloh come" (Gen. xlix, 9, 10; Deut. xxxiii, 17).

The last half of the Book of Joshua is a Doomsday book of the Conquest of Canaan (see maps 14, 18, 23, 28, 33, 37). Provision having been made for the great tribes, the remaining seven are assigned their portion by lot, the tribes having been called to Shiloh for that purpose.

The warlike little band of Benjaminites, kin to the mighty sons of Joseph, were not divided from them. Given the terri-

¹ Graetz.

FIRST DIVISION BY JOSHUA

LAND FIRST ALLOTTED

BY JOSHUA TO

JUDAH

AND

SONS OF JOSEPH.

Josh. XV—XVII



DIVISION OF THE LAND

tory of the Gibeonites, the descendants of Rachel formed a compact group in the center of the land. "Benjamin shall ravin as a wolf" (Gen. xlix, 27) appears in the eager, restless, passionate character of his descendants. It rose to the first rank when it furnished Israel's first king; it fell when Judah annexed Jerusalem.

Simeon was given a portion of Judah facing the desert. Fierce of nature, as Reuben was weak, one on the east and the other on the west of Jordan, they mingled their fortunes with the Arabs of the frontier.

The Danites seem to have been followers of the tribe of Ephraim, and as such were given a portion of its territory which they were to conquer for themselves. Unable alone to contend with the Canaanites on the plain, a portion emigrated to the north (Judges xviii), and there became, as Jacob prophesied, an adder by the path.

The four tribes of Zebulun, Issachar, Asher, and Naphtali, as they had marched through the wilderness, so marched to the north and formed, as it were, a state by themselves; Zebulun settled on the hills of lower Galilee and, as Deborah sang (Judges v, 18), became a people ready to sacrifice life for conscience sake, a chivalrous race, but withal zealots and fanatics. Issachar, content with ease and a land that was pleasant, stretched himself like a loosened ass in the fertile plain of Esdraelon, and became a servant to the Canaanites whom Manasseh could not drive out (Gen. xlix, 14-15). Asher never obtained the sea-coast, which remained with the Phœnicians, but both Asher and Naphtali, on the heights of Upper Galilee, enjoyed the fat of the land and the fruit of the olive upon heights where nature and the bracing air developed a freedom which was as a hind let loose (Gen. xlix, 20, 21). Gad's future in Gilead was one of continual warfare until carried away to Assyria—a pathetic history (Micah vii, 14; Jer. viii, 2; Zech. x, 10).

The Levites had no portion, but according to prophecy (Gen. xlix, 7) were scattered among the cities of Israel, a monument of the early days in the desert.

The promise to Abraham of a seed and a land has now been fulfilled; that of a Messiah to come remains.

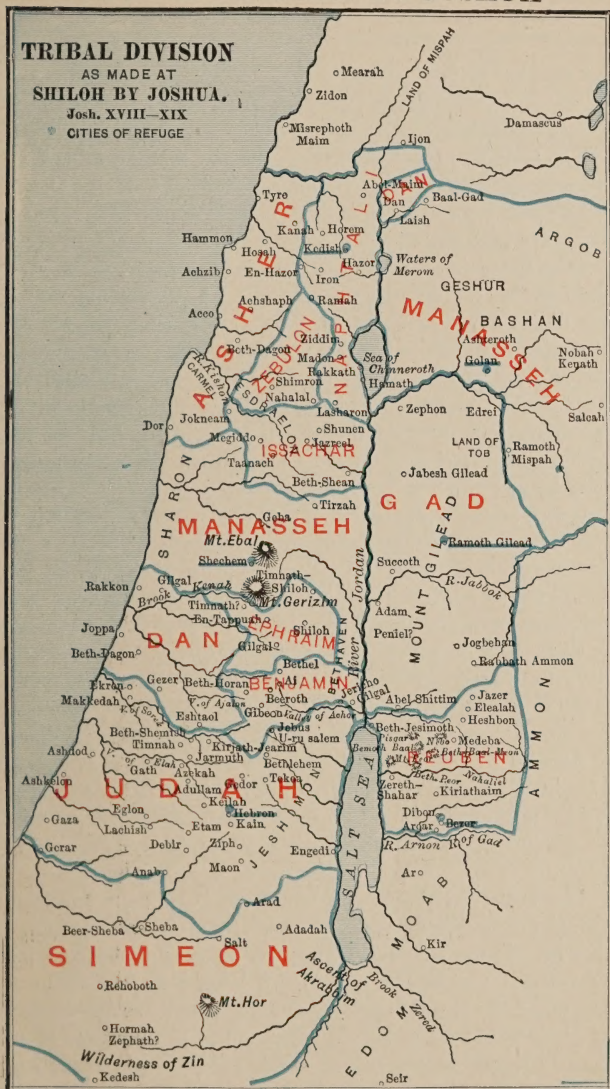
SECOND DIVISION BY JOSHUA

TRIBAL DIVISION

AS MADE AT
SHILOH BY JOSHUA.

Josh. XVIII—XIX

CITIES OF REFUGE



TIME OF THE JUDGES

The Book of Judges emphasizes the fact that the Bible is for all time and all peoples. The human element in sacred history is here prominent. “ ‘ In those days there was no king in Israel, but every man did what was right in his own eyes,’ is the keynote to the period. It expresses the independence, the license, the anarchy, the disorder of the period.”¹ A large portion of the native population was left “to prove Israel.” Slowly the dominion of the chosen people was left to work its way — “Israel did evil in the sight of the Lord,” “Israel cried unto the Lord.” The discipline was hard, but it was the period in which a military spirit was developed. It prepared the way for the period when Israel would have a king, when the nation would long for and return to the worship of Jehovah.

It was, probably, the period of the brilliant XIX and XX Egyptian Dynasties, when Egyptian armies under Seti I, Rameses II, Mentophar, and Rameses III traversed the maritime plain to conquests farther north. These monarchs have left records of their conquests in Canaan, and among them appear cities of the coast, of Esdraelon, of Bashan, and of Judah, but in none of them have the Israelites been mentioned except in the newly found tablet of Mentophar, in which is recorded “the Khita (*Hittites*) are quieted; ravaged is Pa-Kanana (*Kanah*, near Tyre); taken is Askadni (*Ascalon?*); Seized is Kazmel; Yenu of the Amu (*Janohab?*) is made as though it had not existed; the people of Ysiraal is spoiled: it hath no seed; Ruten (*Syria*) has become as widows of the land of Egypt; all lands together are in peace.”²

This is the first inscription found mentioning the Israelites, though the districts of Jacob and Joseph are mentioned by Thothmes III. In the Hebrew writings no mention is made of the Egyptians. Can this be explained if Israel were in Canaan at this time? To Egypt in possession of the plains, the hill-country of Judea would be of little account unless in the hands of an actively hostile people, which at this period Israel, contending

¹ Stanley.

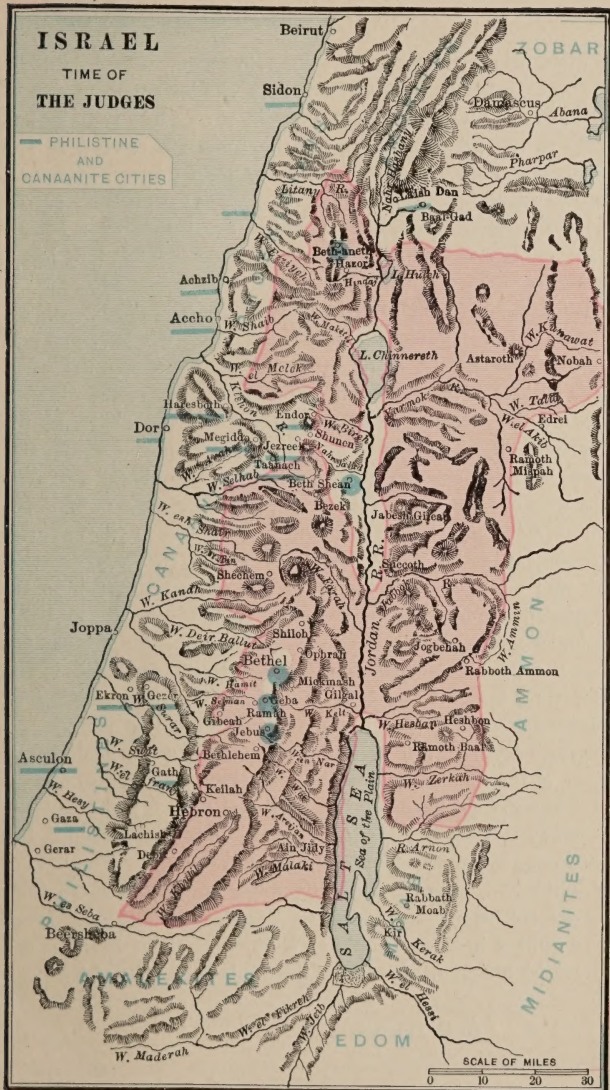
² Petrie.

ABOUT 1350 TO 1020 B.C.

ISRAEL

TIME OF THE JUDGES

— PHILISTINE
AND
CANAANITE CITIES



TIME OF THE JUDGES

for life, was not. Egypt, the suzerain power, would naturally be represented in her provinces by a chariot corps, an arm of the service in which she was especially strong, as a restraint and help to the tributary rulers, but the collection of revenue and maintaining order would be left to the local rulers. Their conquests would be considered and recorded as Egyptian conquests. In the periodic enslavements which Israel suffered from the Canaanites and Philistines, cannot we see the hand of Egypt using its native Cananite levies,¹ and its contingent force in the chariots against which Israel could not contend (Josh. xvii, 16; Judges i, 19). Though Egypt and Israel may not have met personally, the enemies of the one nation are the foes of the other. The Hittites of the one are the Khita of the other; the Amalekites are the Shasu; the Amorites the Amu; the Philistines the Pulista. They both had to do with the same people at the same time.² The Canaanitish bondage of Jabin would fall very near the time of Rameses II (1257 B. C.), and the captain of his hosts, Sisera, with 900 chariots of iron, may have been the Egyptian contingent, as his name, Ses-ra (*servant of Ra*), suggests that he was an Egyptian. Philistines are first mentioned on the Egyptian monuments in those of Rameses III.³ Probably colonies settled on the coast very early among the Canaanites, but the tide of conquest which rolled south against Egypt at this time brought the bulk of the nation. Henceforth, their numerical strength and position entitled them to appear as a separate people. It is just at this time, about 150 years before Saul, at the time of Samson, that the Philistines appear aggressive in scriptural history. Judah, at this period, had practically fallen away from Israel, and was under Philistine control.⁴ Did they unite in the attack upon Egypt, and were they the Shasu of Mount Edom, whom Rameses III punished? Caleb was of Edomite descent. Rameses III might have made the raid through Judah and built a heathen temple at Karmel, south of Hebron, and Israelitish history neither record the deeds or be affected by them.

¹ Conder.

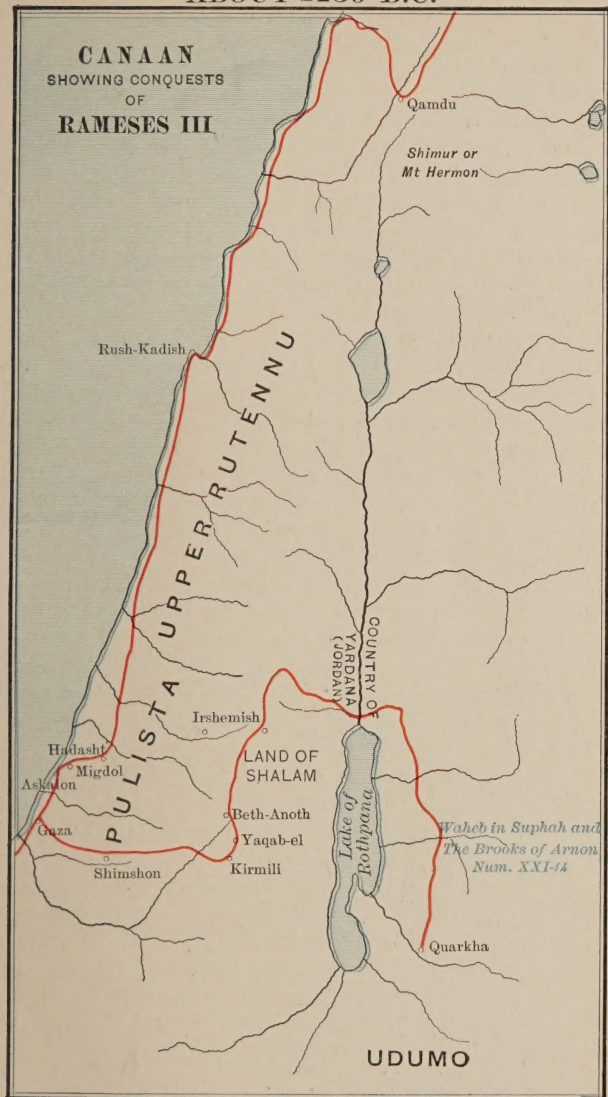
² A. E. Haynes.

³ Sayce.

⁴ Graetz.

ABOUT 1230 B.C.

CANAAN
SHOWING CONQUESTS
OF
RAMESES III.



SAMUEL

The warrior-judges, Othniel, Deborah, Gideon, and Samson, "were only of importance so long as they repulsed the enemy and ensured safety in daily life. They wielded no real power, nor did they possess any rights by which they could enforce obedience."¹ Toward the close of the period of the judges, Shiloh became a general rallying-point under Eli the judge and high priest. With the loss of the Ark the deepest depth seems to have been reached. Hitherto it was the southern tribes who felt the heavy hand of the Philistines; now the whole national life is at stake.

"Men awakened to a desire for better things, and to realize that the cause of the evil lay in the religious and political dissensions. The Levites, scattered abroad, probably prepared the public mind for a return to the belief in God," but the want of a leader was felt.

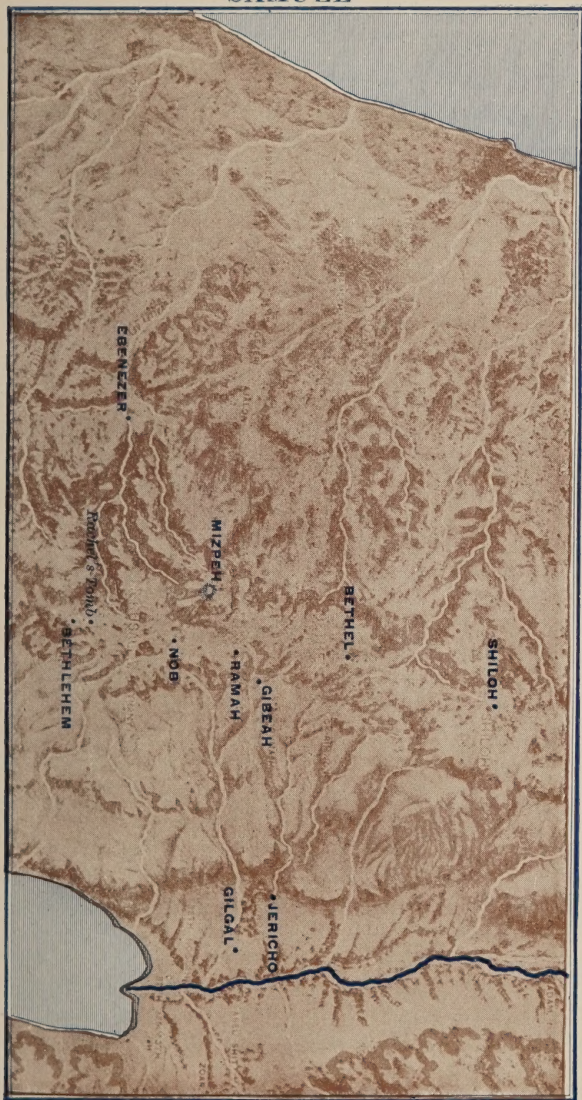
Just at the right moment a man appeared who brought about a crisis in Israel's history, and reunited the long-sundered bonds of communal life. "Samuel was the last representative of the ancient medieval church of Judaism."² He was the inaugurator of the first of the kings. The first of the prophets. As Samuel the Seer (1 Sam. ix, 18, 19), he became the adviser of Saul and David. Samuel's first endeavor was to reclaim Israel from the idolatrous worship of Baal and Astarte. The news that went out from Ramah that a prophet had indeed arisen in Israel, that God had raised up a second Moses, encouraged the people.

Samuel could not have accomplished the work alone. For two centuries Judah had taken no part in the life of the other tribes. It is not even mentioned in the Song of Deborah. Now, however, Samuel brings about a reunion. Judah's entry into the history brings a fresh, vigorous, more regenerating element. Living the simple lives of shepherds, removed from the luxuries of town life and daily intercourse with the Canaanites of the plain, they had kept the austere faith of the desert. This accession of strength and religious purity made Samuel's work possible. Samuel first introduced into the divine service songs of praise, which left on the minds of the people a noble, devout, and lasting impression.

¹ Graetz.

² Stanley.

SAMUEL



TIME OF THE KINGS

The old patriarchal régime had become an impossibility for Israel; the people demanded a king; national unity meant of necessity a monarchy. The work that Gideon attempted was to be accomplished by a family of Benjamites. The choice of Saul commended itself on the one ground which in primitive times marked the ruler — his stature (1 Sam. x, 24). His recognition of the blood-tie and appeal to the nation at large in behalf of Jabesh-Gilead united the tribes.

To the priestly caste, the desire of Israel to be as other nations and have a visible king was practically a distrust of Jehovah, and the abandonment of the idea of a separate nation. Henceforward the history of Israel presents a dual existence. "The monarchy is added to the theocracy, not in order to subject it, but to share its task and supply the wants which it could not satisfy."¹ "This combination of the human (the state) and divine (the church) dominions at once kindled new life into Israel."

A War of Independence is inaugurated — the Philistine garrisons stationed at Bethel, Michmash, and Geba, to enforce the collection of taxes, are overcome. Enraged and indignant at the presumption of the Israelites, who were without arms, or a smith to make any (1 Sam. xiii, 19-22), the Philistines occupy the whole country: Jonathan's exploit and a Philistine defeat follow. Israel's first standing army is organized by Saul (1 Sam. xiv, 52), under Abner, of which the Tribe of Benjamin were the sinews.

The Bedouins of the desert, Amorites, Moabites, and Amalekites, were punished, and their yearly raids at harvest-time stopped. The reign of Saul was advantageous to Israel. His virtues were those of a good soldier — he was simple in his domestic habits; he, however, lacked intellect and was not wholly consecrated to carry out God's work. He vacillates spiritually, as the names of his children signify: Jonathan, *the gift of Jahveh*; Melchishua, *the help of Moloch*; Esh-Baal, *the man of Baal*. Unable

¹ Ewald.

ABOUT 1020 B.C.

KINGDOM OF
ISRAEL
TIME OF SAUL



DAVID

to grasp the truth that obedience is more than sacrifice (1 Sam. xv, 22), the doom passed upon his house, and the decree, "a neighbour of thine, better than thou, shall reign," continually sounded in his ears.

Passionate and superstitious, he developed a growing suspicion of everybody about him which rendered Samuel's coöperation impossible. "The monarchy was not established that the theocracy might become a kingdom of caprice and selfwill." The Bible distinctly states that the Spirit of God through Samuel chose and rejected Saul.

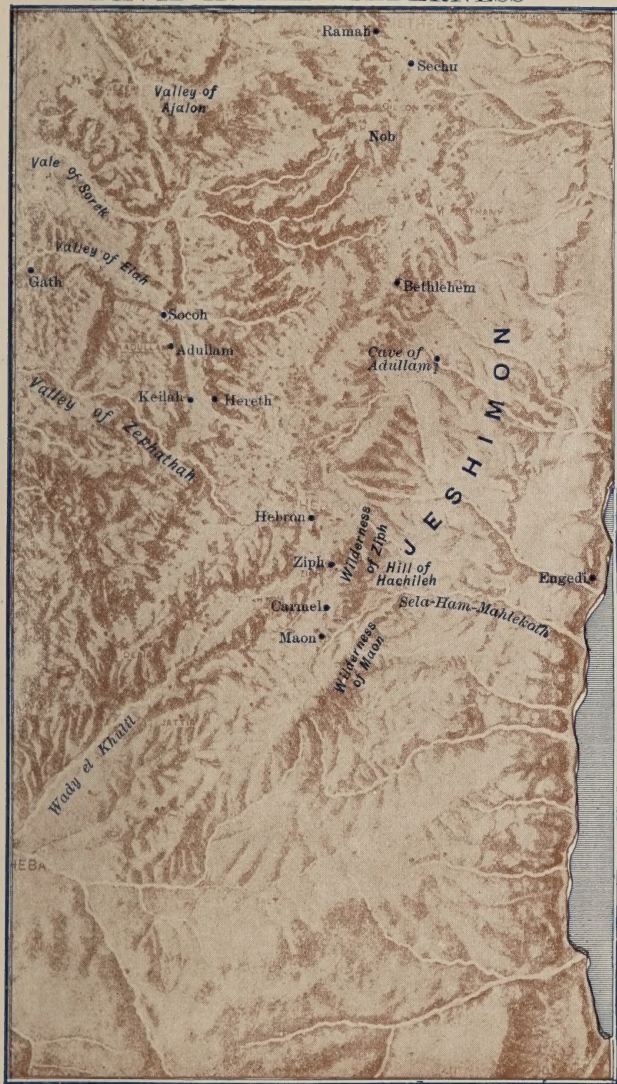
In the campaign against the Philistines in the Valley of Elah in Judah, a Bethlehemite named David begins to distinguish himself by deeds of personal heroism.

Our first introduction to DAVID is a family scene at Bethlehem, where the ruddy shepherd boy is brought in as one chosen from the people to be the Lord's anointed. Little seems to have been thought of the act at the time. No other record of his youthful life is recorded unless it be the thoughts and experiences which, with a poet's inspiration, he has recorded in the Psalms, and which, perhaps, found expression on his shepherd's pipe as he wandered up and down the deserts of Judea (Ps. xix, xxiii). Descended from Rahab the Canaanite, and Ruth the Moabite, perhaps he inherited not only the romance which clustered about their lives, but also such tastes of beauty and luxury from older civilizations as he could not have had from a desert-wandering ancestry alone. But the blood of the conquerors ran in his veins, and he who had defended his flocks from the lion and bear did not hesitate when the honor of the God of Israel was defied.¹ "In character he possessed a moral refinement and gentleness of disposition. To his great physical strength was added firmness of trust in God, courage in danger, wise circumspection in human affairs, and reverent conscientiousness in those that are divine, wonderful power of always surrendering himself at the right moment to divine guidance, and the power of ruling without appearing to do so."² His triumph over Goliath at once made him a popular hero, commander of Saul's body-guard, and his son-in-law.

¹ Olyphant.

² Ewald.

DAVID IN THE WILDERNESS



DAVID

When the people sang his praises (1 Sam. xviii, 6, 7) poor Saul may very well have said, "What can he have more but the kingdom?" for this was the better man. Naturally jealous, Saul's sickly imagination and overwrought nerves developed homicidal projects. David is forced to flee. Like the modern Arab expelled from his tribe, David must now either live with the foes of Israel, or, as an outlaw, find refuge in the Wilderness.

Placing his parents in Moab, he takes refuge in the Jeshimon, where those in debt, the discontented, and his family gather about him. To him also escaped Abiathar, the priest, with the ephod from Nob. David's desert wanderings may easily be followed on the map. Of this period are probably Psalms liv, lvii, lxiii, cxlii.

There came a day when the armies of Philistia and Israel lay encamped on Esdraelon and Mount Gilboa. Saul had lost heart, for since the death of Samuel he had neither prophet or priest to advise with, concerning the will of God, and his fears had infected his troops. The battle is fought, and nightfall finds the dead bodies of Saul's three sons on the slopes of Gilboa, and higher up, on the ridge, that of Saul himself. Abner, with some fugitives, escapes to Gilead.

The Philistine king of Gath had given Ziklag to David. In becoming its feudal lord, he laid the foundation of all his kingdom. Here he could rule with freedom and independence. To David at Ziklag, rejoicing in a victory over the Amalekites, part of whose spoil he had just sent to cities throughout Judah to make partizans for himself, came the news of the death of Saul. Many of Israel's most valiant warriors now came to David at Ziklag (1 Chron. xii, 19-22). David went up to Hebron, and the chief men of the Tribe of Judah chose David as king of Judah (about 1000 B. C.). David was king in Hebron seven years. "Judah, as regards the nation of the sons of Jacob, now first becomes a separate unity."¹

The consequence of the Philistine victory was so disastrous that any government at all outside of Judah was impossible. There was no organic unity east of Jordan to support a government, and Ish-bosheth was weak and timid. David saw the

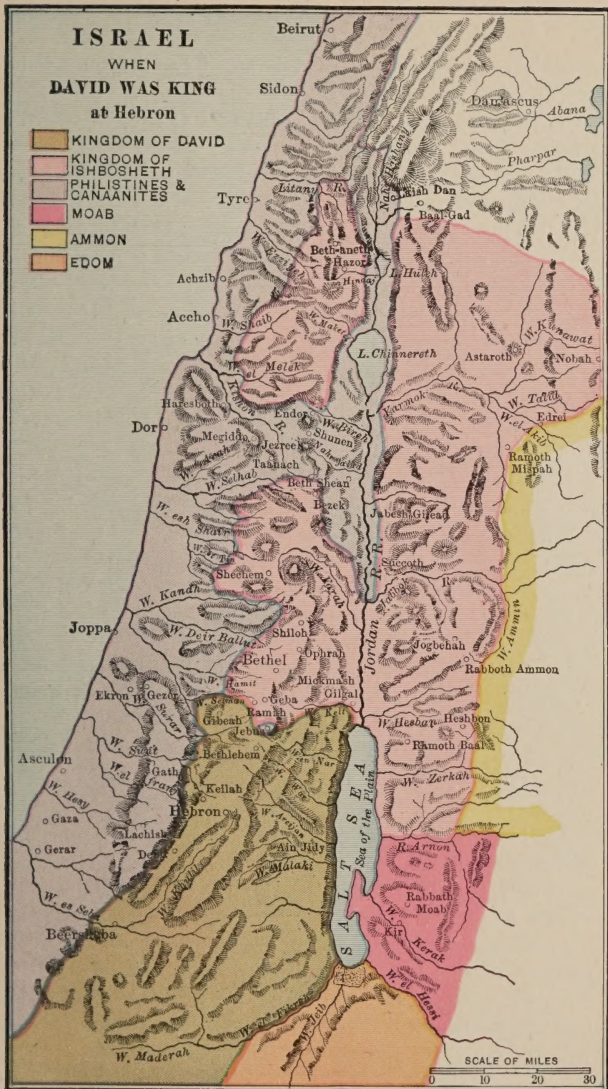
¹ Renan.

ABOUT 1000 B.C.

ISRAEL

WHEN
DAVID WAS KING
at Hebron

- KINGDOM OF DAVID
- KINGDOM OF ISHBOSHETH
- PHILISTINES & CANAANITES
- MOAB
- AMMON
- EDOM



DAVID

possibility of his being requested at once, by all the tribes, to rule over them, as his message to Jabesh-Gilead shows. Some feared his recent connection with the Philistines: as king in Hebron he without doubt paid tribute, as he was unmolested. Others, Benjamites, wished the restoration of the House of Saul. Abner, after some five years, however, reconquered the districts occupied by the Philistines, takes Ish-bosheth to Mahanaim, and makes him king over the Ten Tribes. "Abner thus became the actual founder of the Ten Tribes of Israel, and he firmly welded together the links which bound them; but notwithstanding his exertions, his victories aroused no feelings of joy, because they led to disunion."¹ Consistency of purpose urged him to make the attempt to unite Judah. Civil war ensued. A truce follows, when Abner opens secret negotiations with David, arranging for the dethronement of Ish-bosheth and winning over the elders of the tribes. Abner's sudden death threw the northern kingdom into consternation. Ish-bosheth's murder followed. "There was nothing left, therefore, but for the elders of all the tribes to present themselves at Hebron and offer the kingdom to David,"² the one consecrated by Samuel.

The first important undertaking of the new king was, doubtless, the conquest of Jebus, the hitherto unconquered. David doubtless found Hebron too exclusively Judaite, and a source of irritation to the other tribes; so he chose Jebus, situated partly in the tribe of Benjamin-Joseph, as his capital. Its capture was a necessity, for an organized government for all Israel was not possible with a strongly fortified hostile city in its midst.

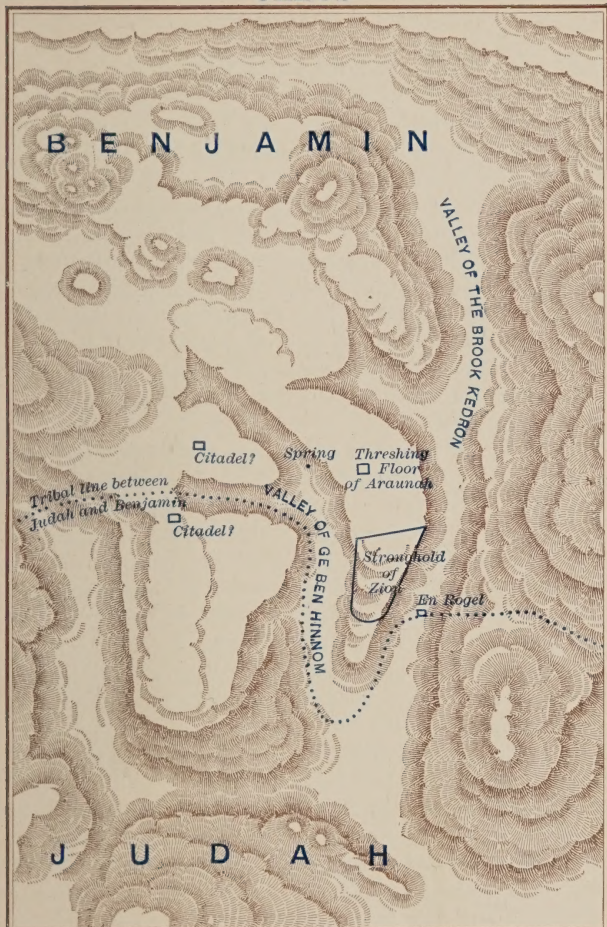
The topography of Jerusalem at its different periods is an extremely difficult one (see map 39); the spade will undoubtedly solve some disputed points, others probably never will be settled.

After a careful study of the Bible and the leading authorities, my judgment is that the ancient city of Jebus rested upon the southern portion of the eastern ridge, south of what was afterward the Temple area, and above the spring En-Rogel; that here was the Jebusite stronghold of Zion, which, being connected with the spring by underground steps and shaft, had an abun-

¹ Graetz.

² Ewald.

JEBUS



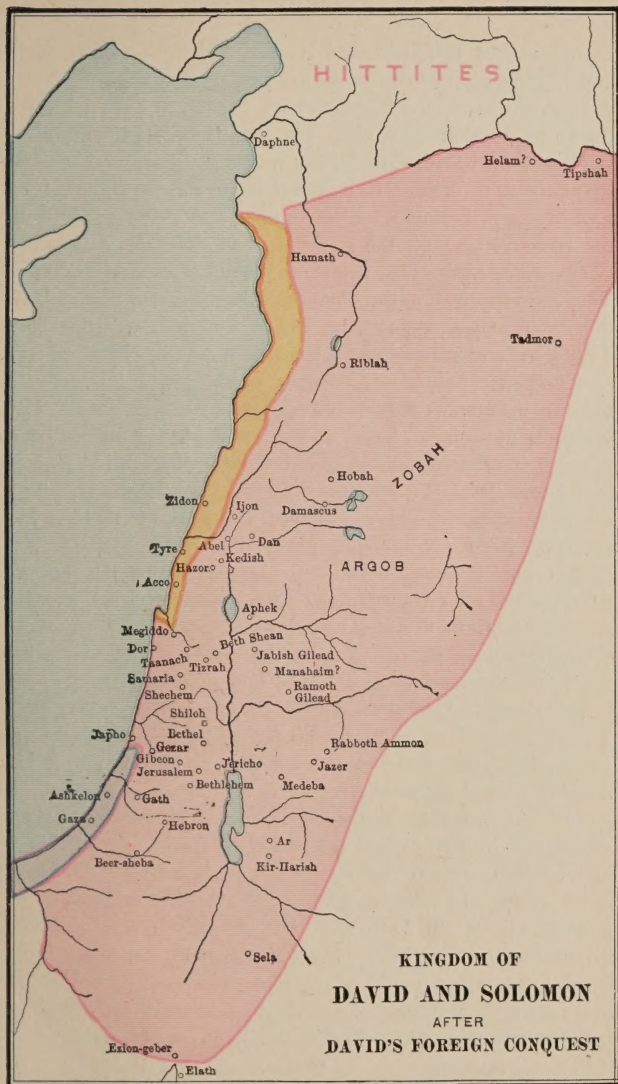
JEBUS
THE STRONGHOLD
OF THE
JEBUSITES

DAVID

dant water-supply; that the valley between the two ridges was *then* called the Valley of Ge Ben Hinnom, and in it dwelt a mixed population of Jebusites and Benjamites; that on the southern part of the higher western hill the Jebusites had a citadel or watch-tower, defended by a rocky scarp and ditch, denominated "the gutter"; that the eastern ridge lay within the boundaries of the Tribe of Benjamin, and the western ridge within that of Judah; that David first took the stronghold on Ophel, the eastern hill, and, dwelling there, called it the City of David, and afterward Joab took the citadel on the western hill (II Sam. v, 6-9; I Chron. xi, 4-7); that David built the *Millo*, a mound or rampart, to protect the stronghold at the point where it was weakest (see map 88), and Joab repaired the defenses of the western hill.

The union of the tribes and capture of Jerusalem stirred the Philistines to war. From defensive war David passed to offensive. The Philistines were routed and Gath captured. By treaty they became tributary to David. This brought him the friendship and alliance of Hiram, King of Tyre, who, gaining a safe trade route for his caravans to Egypt, in return furnished David with timber and workmen for his new capital. Jerusalem was fortified by a wall on the north extending across the western hill. Then the king's house was built near the Millo, and subsequently an arsenal and treasury building. David had now given Israel a national capital. His next step was to make Jerusalem the center-point of religious life. The Ark was brought from Kirjath-Jearim, a magnificent tent being erected for its use, probably in the Millo. The arrival of the Ark at once raised Jerusalem to the dignity of a holy city. Its removal was accomplished with great pomp, accompanied by songs of rejoicing composed for the occasion (Ps. xv, xxiv, xxix, xxx, lxix, cxxxii, cxi). An established priesthood was now necessary, and Abiathar, who had been David's faithful follower in all his wanderings, was naturally made high priest to the sanctuary in Zion. Zadok was, however, already a high priest in Gibeon, appointed by Saul. Him David confirmed to officiate as before at Gibeon. Choral singing was now fully established in the religious services, the most famous composers of psalmic literature being David himself and Asaph the

ABOUT 975 TO 930 B.C.



DAVID

choir-leader at Jerusalem, and Heman, a grandson of Samuel, and Jeduthum, appointed to the same position at Gibeon. Thus did David become the founder of the Psalter, in a special sense the sacred book of the world. The Psalms formed the liturgical services of the Jewish Church, and were a peculiar inheritance of the Christian Church. The Passover Psalm was the Hymn of the Last Supper. Psalms were the morning and evening hymns of the primitive Church; the consolation of Polycarp, Augustine, Chrysostom, Athanasius, Hildebrand, Francis of Assisi, Xavier. They form the ritual of the Churches of Rome and of England, of the Presbyterians of Scotland, and of American Episcopalians. They stand unrivaled for depth of personal experience and expression, for perfect naturalness, freedom, and breadth.¹ "David was not only the founder of a sanctifying, divine worship, but also of a system of government based on the justice of the Creator." He presided at the tribunal and administered justice with strict impartiality. Jerusalem was raised by him to an ideal city, where a pure worship of God was observed, and justice in its most exalted form had found its resting-place² (Psa. cxxii, 3-5). David's foreign wars followed, when, by victories over Moab, Edom, Ammon, and their Aramæan allies, the bounds of Israel's empire stretched from the Brook of Egypt to the Euphrates. Two firm convictions were impressed upon the minds of the people by these victories, and these actuated and possessed them in all times to come. God alone decides the fate of war, and to Him it is equally easy to conquer with few or with many, and God always leads the armies of Israel if they go forth to glorify his name or to save his people.³

"His sin with Bath-sheba and against Uriah broke the spell which had hitherto bound the nation to David. Israel was a moral nation, with aspirations toward a grander life. The austerity of the old religion neither palliated nor endured it in gloomy silence" (II Sam. xii). His repentance was genuine, his reformation complete. If royal polygamy had been abolished, future kings would hardly have reinstated it; but probably no one then thought of so radical a cure for an evil antiquity had not yet recognized. The weakness of oriental dynasties is

¹ Stanley.

² Graëtz.

³ Graetz.

JERUSALEM



JERUSALEM TIME OF DAVID AND SOLOMON

- City Walls.
- Probable Walls.
- Road.
- Tunnel.

1. Approximate site of House of Millo or David's House.
2. " " " David and Solomon's Tomb.
3. House of the Forest of Lebanon, Solomon's House.
4. Harem of Solomon.
5. Triple Gate.
6. Double Gate.

SOLOMON

always polygamy; the harem becomes the hotbed of intrigue. This lay at the base of all of David's later troubles. "The age required the possession of an earthly fatherland, in which unity might be firmly established among all the members of the nation, and which could secure for that people, in which the highest religion had taken root, that perfect independence and tranquillity in which its nationality and its religion could alike find free room for the utmost expansion."¹ This David did, and this is his true greatness.

David abdicated, at the age of seventy, in favor of Solomon, son of Bath-sheba, 962 B. C.

"Of all characters in sacred history, that of Solomon is the most nearly secular. He was a pure type of an Asiatic monarch."² "His reign may be regarded as forty years of profane life, during which Israel allowed its religious vocation to slumber, and found pleasure in self-indulgence."³

During his time peace and undisturbed quiet reigned, towns increased, the public roads became safe, new directions were opened for the development of the people, great public improvements were carried out, and the love for the beautiful fostered. Literature and science flourished until his name became proverbial for wisdom. Jerusalem was adorned by the Temple, built on the eastern hill where formerly was the threshing-floor of Araunah the Jebusite, where now stands the Dome of the Rock.

Adjoining it, on the south, was the king's house and harem, which he built for his wife, the daughter of Peuseunes, king of Egypt. The city, which had largely increased, was inclosed by a wall; its wonderful water-supply and subterranean reservoirs made, the king's gardens laid out, and a new Millo built; fortified cities were built, and a navy created.

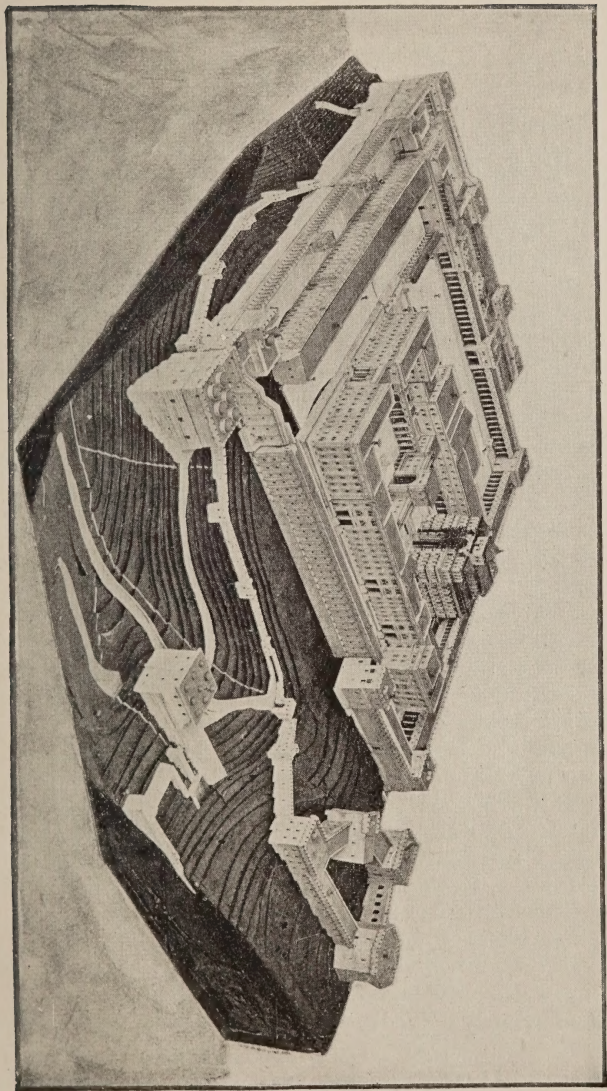
"Grand reigns cost very dear." In the midst of all this outward splendor, forces were at work for its dissolution. Peace and prosperity had brought decay of military strength; luxury had undermined moral character. "Ancient authorities do not show that Solomon ever left the religion of Jehovah or sacrificed to heathen gods, but in a prosperous empire the toleration of diverse religions is absolutely indispensable. Thus every religion

¹ Ewald.

² Stanley.

³ Renan.

SOLOMON'S TEMPLE



REHOBAM

had its altars outside the city.”¹ This alienated the hearts of many of his subjects. Prophetism is dispensed with, and finally appears hostile. The discontent of the taxpayer was heard on every side. The city grew richer, the rural tribes poorer; the ancient nobility, the pride of the man who feels himself free, had vanished; the fraternal feeling was gone; the contest between the two was about to begin. In the midst of such symptoms of dissolution Solomon died. If Israel’s destiny had been material, Solomon’s reign would have been glorious; but “her mission was different, and until that mission is accomplished nothing can turn her aside.”²

With Rehoboam’s accession, the storm broke. Ephraim, proud in spirit, who had always produced the chief rulers of Israel, headed the revolt. Jeroboam, as spokesman, demanded the reduction of forced burdens. Rehoboam, thoughtless and haughty, answered inadvisedly, and national unity is over forever. “Love of independence, dislike of centralization, is a high ideal, but one has always to pay a high price for one’s ideal. Israel divided will be a sport of empires.”³ There are times when a great national and religious disruption is a higher necessity. “If the work of Solomon had succeeded, Israel would have perished; henceforward their history will be their own, in no way analogous to any other people.”⁴ To Israel adhered nine and a half tribes; to Judah, the half of Benjamin. Damascus became an independent center of Aramæan power, to which Ammon certainly allied herself. Moab remained to Israel and Edom to Judah. A line near Bethel divided the kingdoms. Israel became allied to Egypt, which compelled Judah to do the same with Damascus.

JUDAH. Rehoboam at once began the defense of his kingdom. A belt of fortified cities was built toward the Egyptian frontier. Nevertheless, Shishak of Egypt did invade Judah, whether with or without Israel we know not, but in such force that his defensive cities were of little avail. Jerusalem was taken, and five years after Solomon’s death, peace was bought at the expense of its treasure. Philistia was liberated, and Edom probably received a deputy king of its own race. Jerusalem, powerless in

¹ Ewald.

² Renan.

³ Renan.

⁴ Renan.

ABOUT 930 B.C.



JEROBOAM

a political or military sense, becomes a purely religious city, sanctuaries to heathen deities crowning every hill. Abijah followed in his father's footsteps. Prophets (Azariah and Hanani) were at work to counteract the growing influence of idolatry, and the result shows in Asa's reign, who removed as far as possible all traces of heathenism. Successful in his wars with Egypt (Zerah = Osorkon, an Ethiopian dynasty) and Israel, Asa lived long enough to see a pacific policy adopted by the House of Omri. Asa's reign marks the noble era when Judah regained its consciousness of its high destiny. Jehosaphat, in a long reign of thirty-five years, followed the policy of his father. He appointed Levites and priests to disseminate in every village a more precise knowledge of religion and the laws. He appointed good judges, both ecclesiastical and lay, to administer justice impartially, separate from royalty.

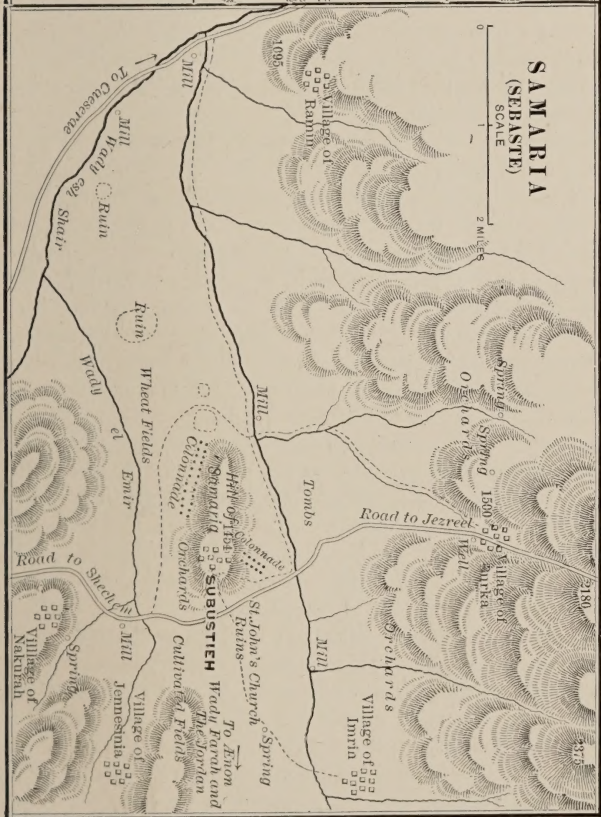
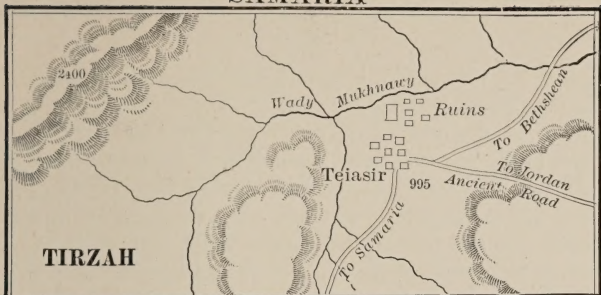
The religious sense of the nation could not forget the former glory under David, but with the dissolution of its imperial domain, a firmer grasp was taken of the eternal elements, and, "unobserved, there germinated an expectation and hope that divine salvation, through the complete sovereignty of justice, should yet be perfected whatever disturbances might hinder its coming."¹ Its form was exceedingly simple; it as yet asked neither how nor who: therefore it is not the future definite Messianic hope—but once found, it preserved in Judah what perished in Israel.

ISRAEL. Jeroboam's rule of twenty-two years carries us back at once to the centuries of the judges. The tribal spirit of the sons of Joseph was keenly patriarchal, which does not tend to organization. The people, soon undeceived and disappointed in their expectation of better times, began to resort in increasing numbers to the Temple at Jerusalem. Then were temples erected at Dan and Bethel. "The worship of Jehovah was the still recognized worship of the ten tribes, but in a form that did away with all those spiritual elements which had given it a unique place among the religions of the world."² It contained the germ of an ever-deepening corruption of the national faith (1 Kings xv, 30, 34). The House of Jeroboam was succeeded by that of

¹ Ewald.

² Ewald.

SAMARIA



PROPHETISM

Baasha, and that in turn by a period of violence, and the more illustrious house of Omri.

By concluding peace with Judah and Damascus, Omri was enabled to strengthen the royal authority at home. Samaria is built, and becomes the capital instead of Tirzah. Omri's chief policy was the promotion of trade, and to this end he married his son Ahab to Jezebel, daughter of Eth-Baal, king of Tyre, formerly high priest of Astarte. To this end heathen manners and religions were adopted: at his wife's desire, he erected in Samaria a spacious temple of Baal, and another in connection with her palace at Jezreel, and abolished the worship of Jehovah at Dan and Bethel. Then did Israel lapse into the sins it had been created to avoid.

PROPHETISM. "It is through prophecy that Israel occupies a place in the history of the world." Prophetic schools had existed since Samuel. These increased greatly in the northern kingdom from its origin. Some opposed the image worship of Jehovah (1 Kings xiii, 1; xiv, 9); others tolerated it among the people." Heathenism also had its prophets, and when Jezebel appointed prophets to overturn the altars and introduce Baal worship, the prophets of Jehovah combined against the crown. Then began the first persecution; then died the first martyrs for the ancient Israelitish law. Jezebel was the first persecutor of religion. Persecution threatened annihilation of the whole ancient religion. The villagers wavered; worshiped Baal in public and Jehovah in secret. "A strong personality, in whom the better faith is intense, is needed, who, through enthusiasm, firmness, and heroic self-sacrifice, must convince the waverers, strengthen the weak — in fact, become a vivifying principle."¹

Such a one was Elijah the Tishbite. His whole life was as a tempest. He came not as "a revealer of new truth, but the champion of the old forgotten law; not a prophetic teacher but as the precursor of prophetic teachers."² With increasing attention the people listened to his words, accepted his guidance. "The inward triumph assured, the least shock may complete the outward victory." It came in the national calamity of an extended drouth. Phœnician records mention prayers for rain.

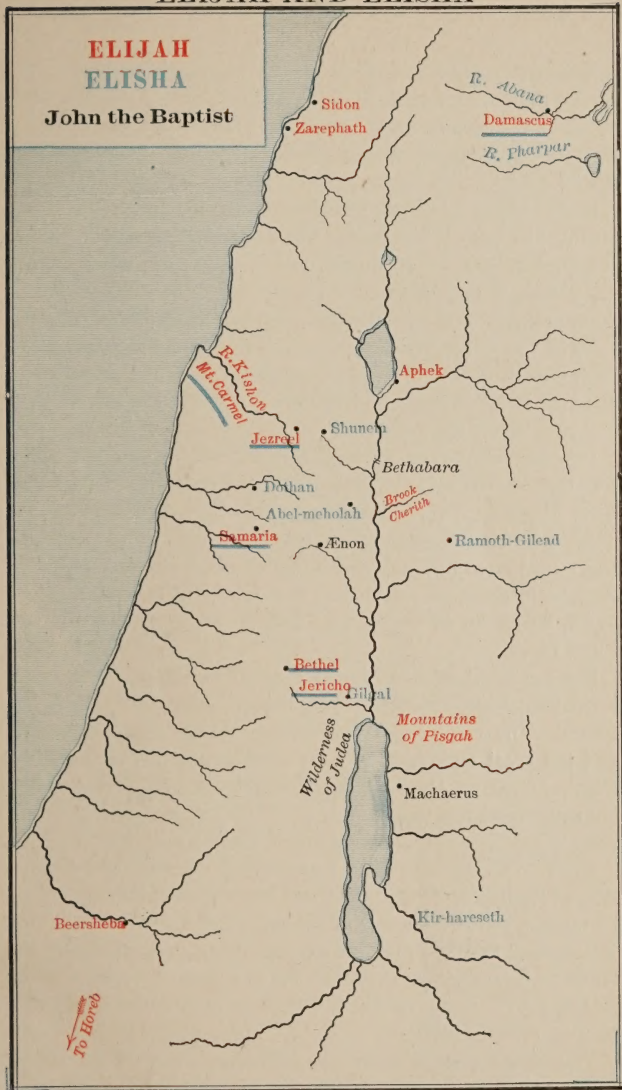
¹ Graetz.

² Stanley.

ELIJAH AND ELISHA

ELIJAH
ELISHA

John the Baptist



MOAB

Sufficiently punished, Ahab abandons his religious policy and implores Elijah's intercession. "The truth was established that no human authority could arbitrarily change, still less corrupt, religion. This victory was of greater advantage than any other in that era."¹

Dean Stanley mentions, beautifully, the predictive element of Elijah's history. "Not in the fire or whirlwind, not in power or grandeur of state or church, but in the caves, the heart of the nation, unknown to each other, were the individual seven thousand souls—the remnant of good which embraced the true hope of the future, the first dawn of the profound evangelical truth that there is a distinction between the nation and the individual, between sects and churches, and the inward division that runs across them."

Different modes of protecting the restored religion were adopted. Some became Rechabites, and retired to the wilderness; others formed communities—"Sons of the Prophets"—under teachers whose influence was great with the people. It was from these Elijah selected Elisha as his successor. What a contrast in dress, life, residence, associates, is this gentle, beneficent, holy man of God, who "passeth by us continually" (II Kings iv, 9).

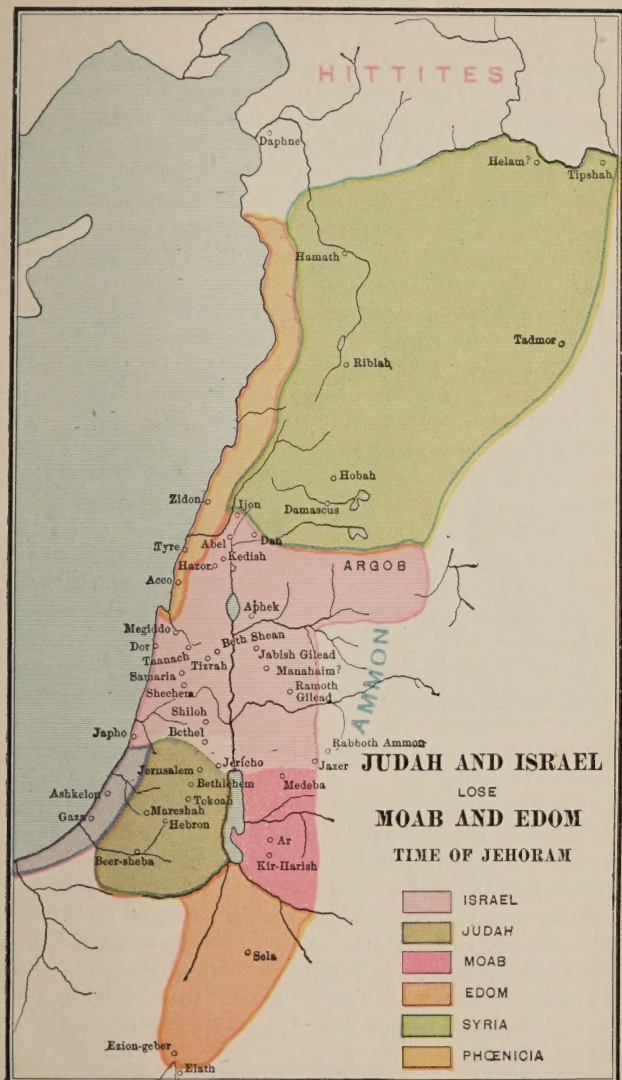
But the spirit of the ancient religion at this age precluded either from inaugurating a purely benign, constructive mode of action. The victory of prophetism over heathenism matured, and the great revolution of Jehu annihilated at once both the reigning family of Omri and Baal worship, and reached even the foundations of the kingdom of Judah. The destinies of Israel were in the hands of the prophets of Elijah's school.

MOAB.—At the time Ahab was waging war with Ben-hadad, king of Damascus, Mesha, the shepherd-king of Moab, oppressed by taxes, rebelled. Later Jehoram, grandson of Ahab, assisted by Jehosaphat, king of Judah, and Edom, made an unsuccessful attempt to reconquer it. (Whether Moab was ever revenged upon Edom, see Amos ii, 1.) On the death of Jehosaphat Edom also became independent.

The Moabite stone found in 1868 was engraved by Mesa,

¹ Ewald.

ABOUT 890 B.C.



DAMASCUS

about 856 B. C., to commemorate the independence of Moab. "This stone is of great interest, as the form of the letters show that alphabetical writing must have been long used in Moab. The language is akin to the Hebrew, not only in syntax and idioms of grammar, but in likeness of thought and religious conceptions. It is proof of the naturalness of the Biblical language, the language of every-day life and thought in that age." ¹

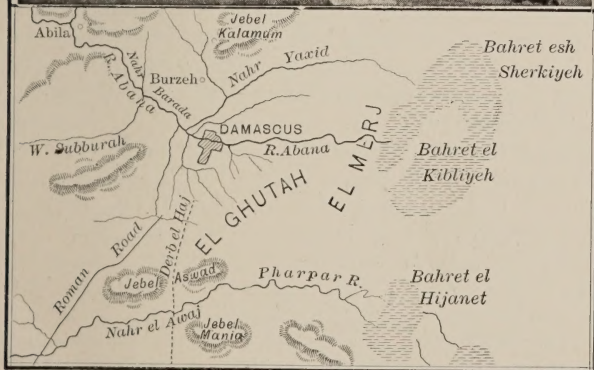
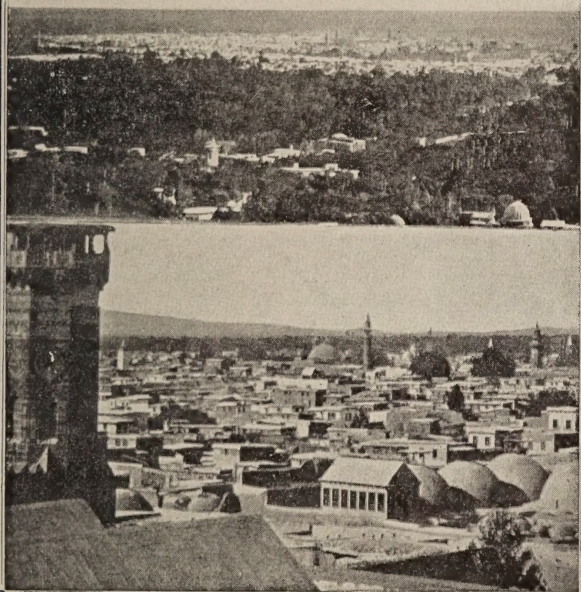
DAMASCUS.—Israel under the house of Omri waged almost continual war with Damascus. An inscription on an Assyrian monolith at Kurkh in Armenia, erected by Shalmaneser II (858–823 B. C.), describes a victory at Qarqara against the allied forces of the west. Among other contestants mentioned were "1200 chariots, 1200 riding horses, and 20,000 men belonging to Hadad-idri (*Ben-Hadad*) of Damascus; 2000 chariots and 10,000 men belonging to Ahab the Israelite; —oo men belonging to Baasha the son of Recob, of the country of Ammon." This battle was fought in 853 B. C., probably just before Ahab's death, in the period mentioned in 1 Kings xxii, 3. Moab, Edom, and Judah are not mentioned — Moab at that time was achieving her independence; Judah's absence is unexplained, but with it would be its tributary Edom (1 Kings xxii, 47). This is Israel's first contact with Assyria.

Shalmaneser II, in 840 B. C., again marches west and defeats Hazael of Damascus. "At that time I received tribute of the Syrians, Sidonians, and of Jehu (*Yahua*), the son of Omri (*Khumri*)."¹ Samaria was always known to the Assyrians as the "House of Omri."

Hazael usurped the throne of Damascus probably two or three years before Jehu followed his example at Samaria. Under Hazael Damascus reached its zenith; he smote Israel in the days of Jehu (11 Kings x, 32) according to the word of the Lord (1 Kings xix, 15–17); God delivered Jehoahaz into his hand (11 Kings xiii, 3, 4). Hazael overran Philistia, captured Gath, and spared Jerusalem, only upon payment of a ransom. On the death of Hazael, the power of Damascus declined, and his son Ben-hadad III was obliged to restore to Israel her trans-Jordan cities.

¹ Sayce.

DAMASCUS



THE PRIESTHOOD

JUDAH.—Athaliah, on receipt of the news of the death of her mother Jezebel and son Ahaziah by Jehu, hesitated not to destroy the surviving members of the house of David, and with the party of heathenism and fugitives from Samaria to seize the throne. The babe Joash, however, had been saved and hid in the Temple by the high priest Jehoiada. After six years, the Carian mercenaries are won over, an armed band of Levites introduced into the temple, the diadem placed on Joash's head, and upon it was placed the sacred testimony, intimating that kingly power is subject to law.

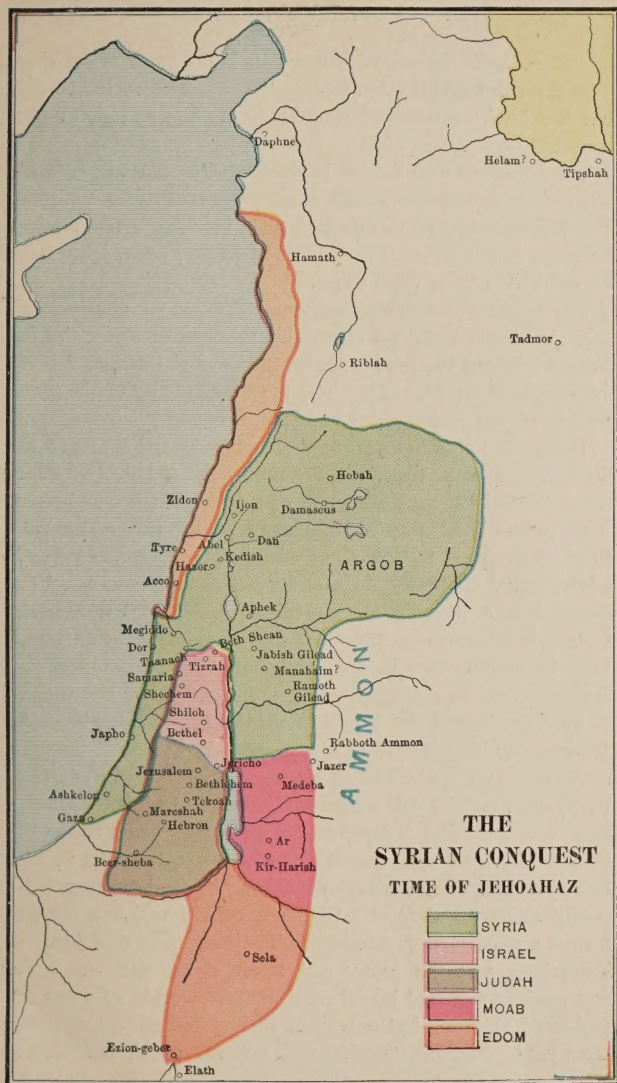
The death of Athaliah and destruction of the temple of Baal followed. The kingdom suffers from Hazael, drouth, and locust. Joel, a priest of Jerusalem, encourages the people, "urging repentance, but also pointing to the eternal hopes of the true community" (Joel iii, 28). He created a new spiritual tendency then much needed. A healthful disposition was aroused and the Temple repaired. Amaziah, after Hazael's death, reconquers Edom. Petra is taken, and in his pride he makes war on Israel. Defeated and captured he became a vassal to Jehoash.

THE PRIESTHOOD. Its origin goes back to the earliest times. "Not an order, a caste, a family, it was a tribe, a clan consecrated to religious purposes by the nation itself."¹ Long after the conquest, the Levites retained their pastoral habits. Modern priesthood represents a peaceful element; not so the sons of Levi. They were a warrior caste (Ex. xxxii, 26-29; Num. xxv, 11-13). The Pretorian Guard about the sacred shrine, dedicated to the actual necessities of the public worship, they developed a rough personality. "The arrangements of the Temple were not that of a cathedral, but of a vast slaughter-house." "The significance of ancient sacrifice lay in opening an approach to God by a gift representing the entire dedication of the life. Flowing blood was inseparably connected with the idea of life." They taught the law, pronounced the benediction, and later in Ezra's time the office of scribe was added, when either he or his successors compiled the Levitical book of Chronicles.

In the lawless days of the Judges, they shared in the general character of the age. Under the early monarchy they became,

Ewald.

ABOUT 830 B.C.



ASSYRIA

far more than the prophets, instruments in the hands of the king, who also assumed priestly offices. "This was only temporary, but the Jewish priesthood received an impulse in Judah which it never lost."

The religious revolution of Jeroboam cut them off from Israel, when they became to Judah what prophetism was to Israel. The Priesthood divided into two lines in David's time; under Solomon it concentrated in the line of Zadok, under Jehoiada it assumed the title of High Priest.

The power of the priesthood was inferior to the prophetic office. Vices and idolatry were seldom rebuked by them. To the highest spirits of the Jewish church the sacrificial system was repulsive (Ps. xl, 6; Ps. l; Isa. i, 11), but it was the backbone of the Jewish religion and outlived both prophets and the monarchy.

The weakness of the ancient monarchies on the Nile and the Euphrates alone had allowed the monarchy of David and Solomon to attain its greatness, and had, so far, left it unmolested.

Egypt had been in a state of decay from the time of Rameses III to its conquest by the rulers of Ethiopia, excepting perhaps a brief period during the reign of Shishak. Babylonia had been engaged in a struggle for self-existence. The first Assyrian Empire, for some reason unknown, passed under a veil from about 1100 to 900 B. C. Under Assur-natsir-pal (884-858 B. C.) Assyria awoke to a new career of conquest. From the sources of the Tigris and Lake Van to Lebanon he extended his rule. Shalmaneser II (858-823 B. C.), his son, in 853 B. C. defeated the Syrians, with Ahab as an ally, and again in 840 B. C. took Damascus to which power Jehu paid tribute. Assyria then, however, was a waning power, and it was many years before the second Assyrian Empire (745 B. C.), founded by Pul, that is, Tiglath-pileser, came in contact with Israel. "Assyria represented a purely military system of brute force, behind which there was neither a moral or religious idea. The king, a sort of Attila or Tamerlane, was the center and whole of the system. Force and punishments had been before, but the world had never experienced anything in the way of such systematic tyranny and cruelty."¹ Persians, Greeks, and Romans contributed some-

¹ Renan.

MESOPOTAMEAN EMPIRES



ASSYRIA

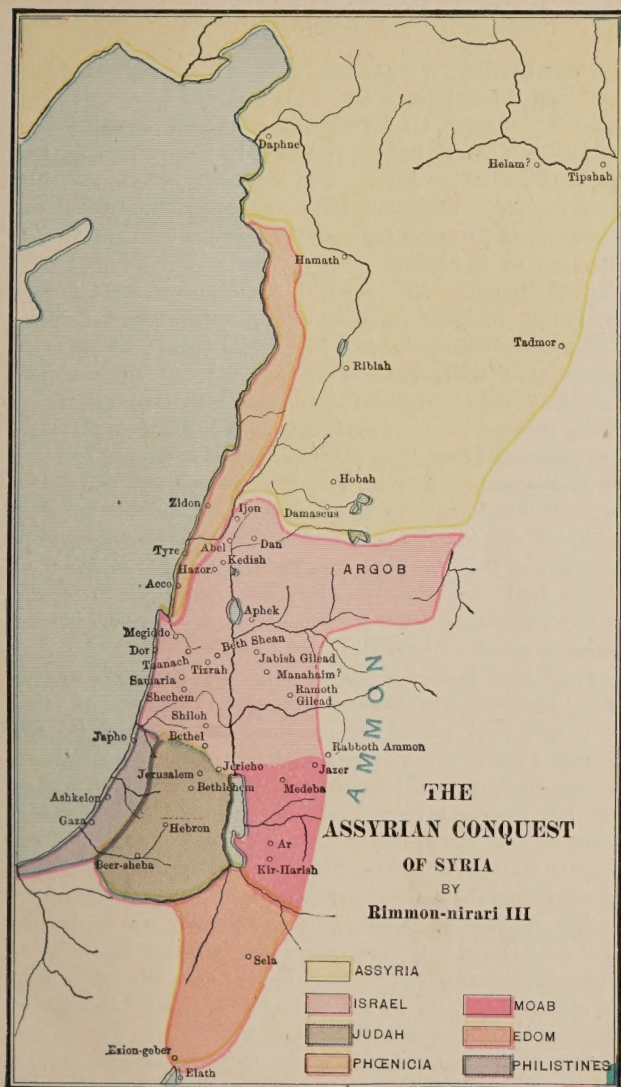
thing by their conquest to advance the cause of civilization, but the results of Assyria's conquest were evil, and evil altogether. "Their conquests were but the commencement of a movement of the warlike nations of the north against the nations of the south, which, under the names of Scythian, Babylonian, and Medo-Persian, continued during the following centuries."¹

Universal empire was their aim, and all opposition was simply crushed. The gentlest expedient was to remove the more vigorous and powerful to some distant part of the empire. Repeated rebellions resulted in the deportation of all without exception, and the substitution of others in their place. Syria became especially great to Assyria because of Egypt. It was inevitable that they should do battle, and the small states of Palestine lay between. Egypt allied to the Phœnician cities was full of peril to Assyria; Assyria could not invade Egypt with Israel on its flank. "Changes of alliance create terrible oscillations in small countries." Public opinion must have been terribly excited in Israel and Judah. The prophets early recognized the importance of the Assyrians, and the divine destiny to which they were called (Amos i, 5; vi, 14; Hosea v, 13f; x, 5, 8). These northern nations exercised an overpowering influence on Israel and Judah.

ISRAEL suffered under the Syrian yoke, but in the latter days of Jehoash a gleam of light appeared. "The Lord gave Israel a saviour, so that they went out from under the hands of the Syrians" (II Kings xiii, 5). The Assyrian monuments tell us who the "saviour" was. Rimmon-nirari III, king of Assyria (810-781 B. C.), reduced Damascus to complete subjection, and the other states paid tribute. The record of his victory reads, "The land of the Hittites, the land of the Amorites to its farthest borders, the land of Tyre, the land of Sidon, the land of Omri, the land of Edom, the land of the Philistines, as far as the shores of the great sea at the setting of the sun, I subjected them all to my yoke, tribute and gifts I imposed upon them. Marih, the king of the land of Syria, I shut up in Damascus, his royal city. The terror of the glory of Assur his lord overwhelmed him, he took my feet, he became a vassal," etc.

¹ Ewald.

ABOUT 797 B.C.



JEROBOAM II

Under Jeroboam II the external glory of Israel reached its highest pitch, but its internal conditions indicated approaching dissolution. In Judah, Uzziah reigned. Earthquake, drouth, locust, and years of despair had been followed by plenty. Success had crowned his undertakings. The Idumeans, with Edom, had been reduced to subjection, and portions of Philistia taken and fortified. In Jerusalem the northern wall had been rebuilt, and three towers at the Valley Gate. This must have been done with the approval of Jeroboam II, as Judah was still held as a dependent province. Jeroboam had reconquered Moab (Isa. xv; xvi), and Damascus, already weakened by Assyria, fell before his armies, which then pressed on and took Hamath. The bounds of Israel (Samaria) nearly coincided with those of the time of Solomon. These conquests were all made in the first ten years of his reign, the subsequent forty-three years were years of security and material enjoyment. Rich with the spoils of conquest, and from a renewed impulse to trade, the wealthier classes revelled in luxury and sank deeper and deeper into vice and licentiousness. The prophets of that day show the state of society (Isa. xxviii, 7; Amos. ii, 8). Bethel seems to have been raised to the rank of a national sanctuary where the calf worship is continued, but the immoral culture of Astarte has also returned.

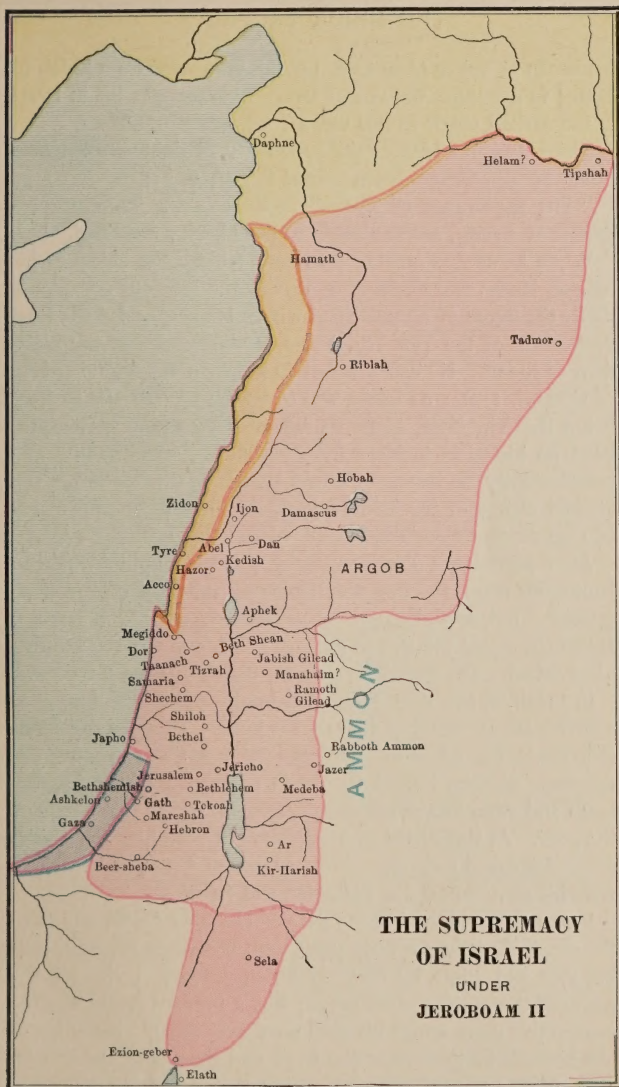
Prophetism, instead of counteracting these degrading tendencies, had almost ceased, so far as its ancient spirit and influence were concerned. They had perceived clearly enough the real character and tendency of the period, had continually threatened the approach of a great judgment day of Jehovah which never came, so the people learned to doubt and ridicule. "The violence of prophetism, united with the House of Jehu, had exhausted its strength and been too far outstripped by the general civilization of the times to be able to exert any real influence."¹

A new school of prophecy, however, now appears. Its object is no longer to form an independent power in the state, but "clearly discerning the needs of the age, it points to the time of renovation, when all the present is too feeble to attain is destined to be fully realized."

One of the first prophets of the nobler type was Amos, a

¹ Ewald.

ABOUT 750 B.C.



THE MINOR PROPHETS

herdsman at Tekoa (Amos vii, 14, 15), who went from Judah to Bethel to denounce the sins of Israel. He pictures life in Israel in the darkest colors (Amos viii, 4f; vi).

The prominent idea of the superiority of righteousness over ritualistic observances is enunciated (iv, 4f; v, 21).

“The appearance of Jehovah as the supreme judge, the redresser of wrong, seems already to have been a fixed fact.”¹

While Amos was making the moral failings the object of his rebuke, HOSEA was declaiming against the religious secession,² under the figure of an unfaithful wife. He prophesied the total destruction of the Ten Tribes and the endurance of the kingdom of Judah. He was the first to proclaim the forgiving love of God (vi. 1-4). As Elisha was to Jehu, so Jonah was to Jeroboam II. The book of Jonah, when or by whom written, related an historical incident from his life. “Involuntarily and unconsciously, he became the first apostle to the Gentiles. The distinct claims of the Gentile world on the justice and mercy of God are first recognized in this history.”

After Jeroboam's death, anarchy prevailed until Menahem. During his reign, the first Assyrian army appeared on Israelitish ground. Pul, or Tiglath-pileser, demanded a large sum,—which Menahem forced the rich to pay,—retired, and left the government intact. On Menahem's death, Pekah usurped the throne.

In Judah, at this time, some of the noble families had attained a power almost equal to that of the king. They led the councils, made the administration of justice a traffic, passed unrighteous decrees, sought to obtain possession of the pasturelands and vineyards of the country people, and to make serfs of the poor. At this period of degradation in both kingdoms several God-inspired men arose — ISAIAH, son of Amos, at Jerusalem, with his contemporaries, Zechariah and Micah.

ISAIAH first appeared in the year of Uzziah's death, and filled the prophetic office for forty years with unshaken courage, calling vice and crime by their right names (chap. i-v). He announced the coming destruction; but a brilliant future was the prospective upon which his eyes were ever fixed. Never hopeless himself, he kept alive the hope and courage of the people.

¹ Renan.

² Graetz.

ABOUT 734 B.C.



FALL OF ISRAEL

He recognized and foretold the real character and the certain coming of the true and PERFECT KING (*the Messiah*), who, as the consummator of the kingdom of God, would fulfil every hope and satisfy every longing. "Not content with prophetic utterances, he gathered about him those who had suffered from the tyranny of the nobles, and taught them the virtues of gentleness, patience, and entire resignation to God."¹ These "poor ones" (*Dallim*), or "gentle ones" (*Anve-Arez*), formed a special community, and were considered the hope of the nation. They were expected to be a pattern for the whole nation.

ZECHARIAH also unrolled a picture of a glorious future, in order to relieve a dispiriting present.

Shortly after the accession of Ahaz, king of Judah, Pekah, king of Israel, and Rezin, king of Damascus, made an alliance to oppose the advance of Assyria. Ahaz's refusal to join the confederates led to their attacking Judah. The Aramæan king conquered Edom, and taking the city of Elath from Judah, restored it to the Idumeans under Aramæan protection. SELA (*Petra*) was rebuilt and fortified. These events afforded the occasion of the message of OBADIAH.

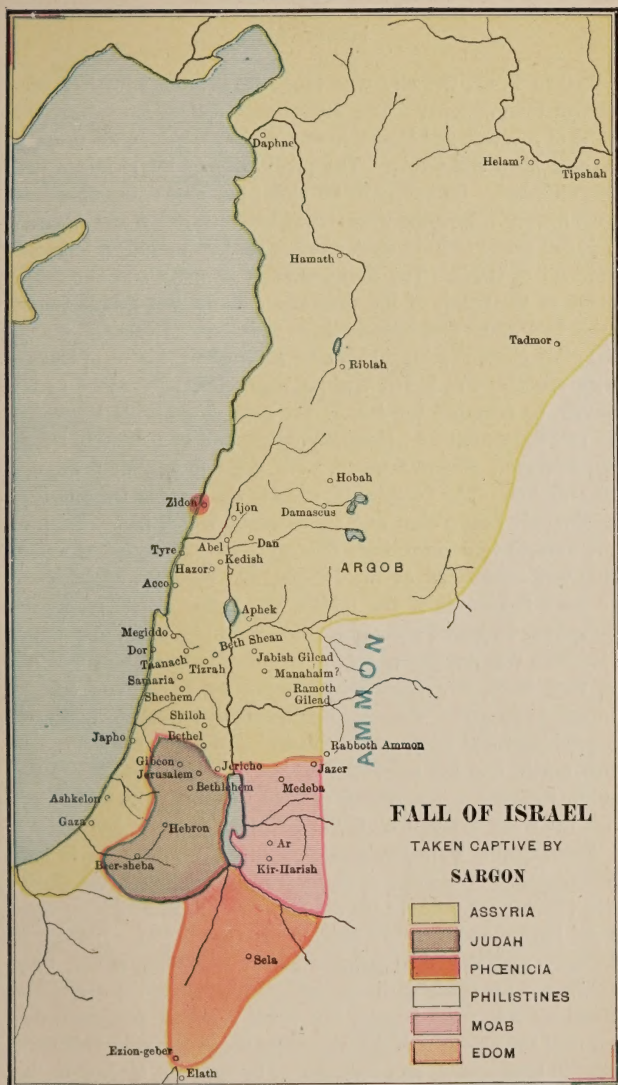
Meantime, Pekah's troops plundered the villages of Judah. Jerusalem being threatened, Ahaz took the fatal step of appealing to Assyria for help. Tiglath-pileser at once responded; Damascus was taken, and Rezin slain. Israel was deprived of its northern provinces and trans-Jordan possessions, and their inhabitants deported to Elam and Babylonia.

In Judah Ahaz, as a vassal, introduced Assyrian customs and worship. He even sacrificed his son to Moloch. It was at this time MICAH declaimed against the prevailing evils and human sacrifice.

Pekah slain by Hoshea,—probably at the instance of the king of Assyria,—the latter becomes the last king of Israel. Hoshea, however, opened negotiations with Egypt, and neglected to send tribute (II Kings xvii, 4), which coming to the ears of Shalmaneser, the latter turns back, captures the towns and the king, and lays siege to Samaria itself, where the nobles endured a siege of three years, resembling, in desperation, the first and second destructions of Jerusalem.

¹ Graetz.

722 B.C.



HEZEKIAH

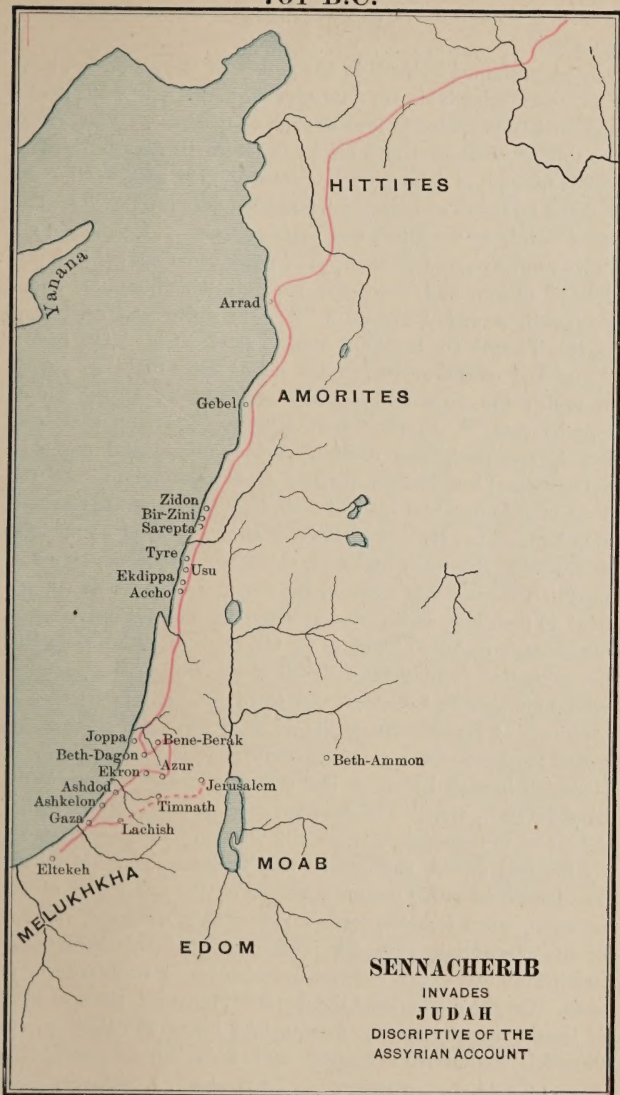
In 722 B. C., the city was taken by Sargon, who had succeeded Shalmaneser. The inhabitants were deported to the cities of Armenia and Media, in one of which, Elkish, the prophet NAHUM lived and wrote. The predictions of the prophets had been fulfilled. Ephraim was no more; the Ten Tribes disappear from history. Nothing now stands between Judah and Assyria.

Judah seems to have been more at ease and stronger after the removal of Israel. The destruction of Samaria and the fulfilment of the words of the prophets aroused the people to put aside their follies and humbly listen to Isaiah. Hezekiah, one of the most glorious princes that ever adorned the throne of David, now reigned, and Isaiah was his counselor. "Faithful to Jehovah, he accepted the law as the guiding principle by which to rule the nation."¹ Naturally noble and of a military spirit, he, however, preferred peace. His reign is that of a Puritan reformation. The Temple was open to the people; the Passover celebrated; heathenism and superstitions which had crept into the Temple were destroyed; relic worship was abolished; worship was centralized at the Temple, and society was reformed to meet the wants of the middle and lower classes who were hungering for justice and righteousness. In his foreign relations, Hezekiah was not free to act. The noble families, with Shebna at their head, advocated an alliance with Egypt, and refused tribute to Assyria. This meant preparation for defense. So the second wall was built, with its towers and gates, extending farther north, and the suburbs with the Spring of Siloam to the south inclosed. The spring outside the wall was sealed up, and the water brought by the Siloam tunnels inside the walls.

Sennacherib, however, was already on his way to Egypt. Advancing by the coast road, he crushed the Phœnician royalties (Tyre excepted), advanced into the Philistine Plain, captured Ekron, and then besieged Lachish (701 B. C.). Judea was ravaged and Jerusalem panic-stricken, excepting Isaiah, who prophesied the safety of the city and destruction of the Assyrians. Hezekiah first pays tribute, but when Assyrian arrogance demanded the surrender of the city, when the people were told their trust in God is vain, and they would be deported to Assyria, he

¹ Graetz.

701 B.C.



SENNACHERIB

resisted, sustained by faith in the power of the purely spiritual God. Sennacherib himself now advanced on Egypt, while doubt and anxiety prevailed in Jerusalem as to the issue. Then came the tidings of disaster and his hasty return to Assyria. "The visible triumph of Jehovah was splendid. The trust in Him advocated by Isaiah and Hezekiah had been fully justified."¹ The effect of this on the future was extraordinary. "A period of security from Assyria followed. The party of reform enjoyed undivided power, and, from the reaction which ensued under Manasseh, probably abused it."² The event was celebrated in the Temple by beautiful psalms (xlvi, xlviii, lxxv, lxxvi). "The last years of Hezekiah's reign were those of peace, in which the poor and devout were objects of the king's especial care."³ In Hezekiah's time the Proverbs were collected, amplified, and committed to writing, and probably Ecclesiastes; the Psalms reached their culmination, and the Song of Solomon was rescued from the remains of the northern kingdom. The Hebrew Scriptures (Isa. xxxvii, 7) ascribe the destruction of Sennacherib's army to a blast. Probably a simoom. Egyptian monuments mention the event, and attribute the retreat to their bow-strings being eaten by mice. The Assyrian monuments record: "But as for Hezekiah of Judah, who had not submitted to my yoke, forty-six of his strong cities, together with innumerable fortresses and small towns, I besieged and captured. I brought out of the midst of them and counted for a spoil 200,150 persons, great and small, male and female Hezekiah himself I shut up like a bird in a cage in Jerusalem, his royal city," etc. "The Assyrian account dwells on the earlier details of the campaign when the whole of Judea was swept by fire and sword, and admits that Jerusalem was not taken. The Jewish narrative naturally dwells on the latter part of the invasion, when Jerusalem was saved as by a miracle. The accounts substantially agree."⁴ The disaster to Sennacherib saved Judah from extinction, but not from becoming tributary to Assyria. On the monuments the name of Manasseh, the next king of Judah, appears among twenty-two kings of Palestine and Phœnicia, summoned to Babylon by Esar-haddon (681-668 B.C.)

¹ Ewald.

² Renan.

³ Graetz.

⁴ Sayce.

This is a detailed historical map of Jerusalem, showing the city walls, gates, and various landmarks. The map is oriented with North at the top. Key features include the Temple Mount (Solomon's Wall) in the center, the City of David to the east, and the Lower City to the west. Numerous gates are labeled, such as the Fish Gate, Sheep Gate, and Valley Gate. Other landmarks include the Tomb of Absalom, the Tower that lieth out, and the Kings Garden. The map is surrounded by a decorative border of stylized clouds.

Map Labels:

- Top:** Manasseh's Wall, Hananel Tower, Mammeah Tower, Sheep Gate, Room of the Angle.
- East:** Tomb of Absalom, Horse Gate, Tower that lieth out, Water Gate, En Rogel, Kings Garden, Siloam, Old Pool, Tophet.
- Center:** City of David, MEZO, STAIRS, TOWER.
- West:** Fish Gate, Old Gate, Ephraim Gate, Gennath Gate, Corner Gate, Lower City, AKRA, DITCH, 6, 5, 4, 3, 2, 1.
- South:** Valley Gate, First Wall, SOLOMON'S WALL, ROCKY SCARP, DUNG GATE, FOUNTAIN GATE, HEZEKIAH'S WALL.

SHOWING THE SECOND WALL

- 99½

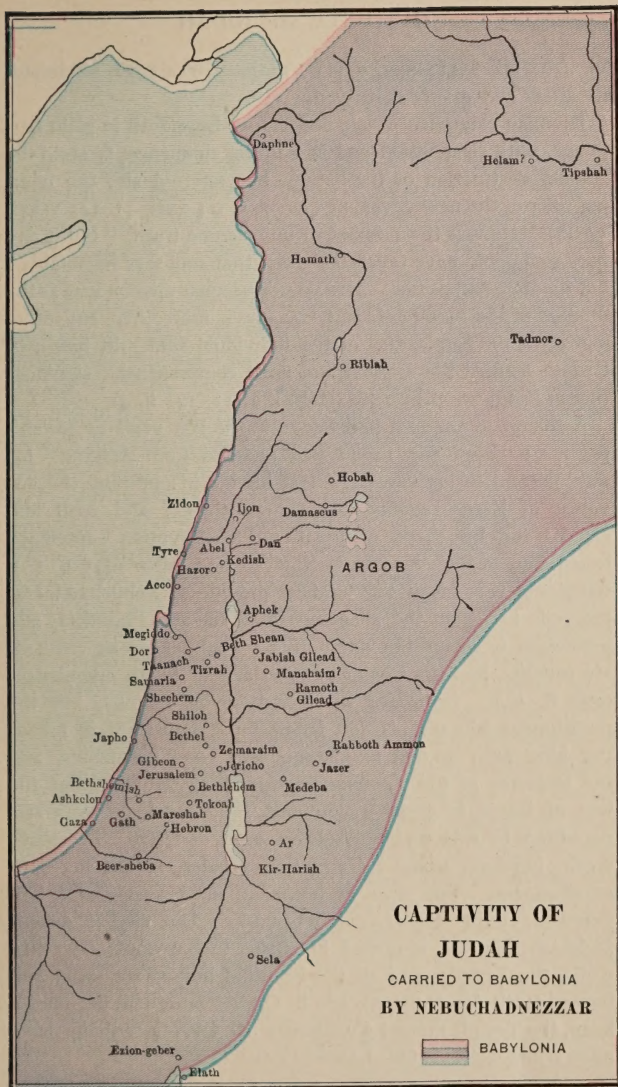
MANASSEH

and Assur-bani-pal. No later mention of Judah appears in Assyrian records.

Manasseh, the son of Hezekiah, ascended the throne at the age of twelve, but the government rested in the hands of his courtiers and officers. Greed of gain and power gave rise to two parties in the state. The nobles again resumed sway, and with fanatical zeal plunged the city into wild orgies of licentiousness and idolatry. Altars to Baal, Astarte, and the Assyrian goddess Myletta, were erected in the Temple itself, and unchaste priestesses there led a wild and profligate life. Judges and nobles paid little heed to justice, prophets and priests abandoned their religion. The demoralization was terrible; those who remained faithful to Jehovah were scoffed at as fools, or sealed their profession with their blood (II Kings xxi, 16). At this period Esar-haddon planted colonies from Babylon, Cuthan, and Sepharvaim, in Samaria, and sent them a priest from among the exiled Samaritans, who restored the calf worship at Bethel. Its after effects were important. Assyria's decadence now began; Phraortes and Cyaxares, kings of Media, besieged Nineveh. The Scythians, that first Mongol or Turkish invasion, swept from the north — a contingent reaching Palestine (Hab. i, 6-10; Zeph. ii, 4-6). The reign of terror which they brought touched the heart of Josiah, who had succeeded Manasseh; naturally gentle and susceptible, he had undertaken to repair the Temple, but had not strength to oppose the nobles and put away idolatry.

Two events, however, led to this step and rendered his reign illustrious — the prophecies of Jeremiah, and the discovery in the Temple of the Book of the Law. Whether it was a rediscovery — as the Hebrew and Greek text of the Bible at the time of the Reformation — or a new book, as some contend, there is little doubt that the portion we now know as Deuteronomy stimulated Josiah to a work of regeneration. The whole nation was called together and “for the first time the love of God as the chief ground of his dealings with his people — the love toward God as the ground of their service toward Him — the spiritual character and free choice of that service were urged on the nation with all the force of Divine and human authority”¹ (Deut.

¹ Stanley.



CAPTIVITY OF JUDAH

vi, 4-9; vii, 6-11; xxx, 6-11). Idolatry was again abolished, its altars and priests destroyed.

Jeremiah counseled Josiah, and month by month in plain language, with clear vision and in burning eloquence, foretold the coming destruction of the nation, but foretold also the coming ruler of the new covenant (Jer. xxx, 9; xxxi, 31-34; xxxiii, 14-17). He was the prophet of unwelcome truth, "but if any pure soul could have saved the state, that soul was Jeremiah's," but the time had passed. ZEPHANIAH's peculiar mission was as the prophet of the Judgment, and HABAKKUK more than any other represents the perplexities of the individual soul. In him may be best learned the original and most comprehensive signification of justification by faith (Hab. i, 2, 13, 14; ii, 4).

A change in the east had begun in the last years of Josiah's reign. Babylon and Egypt had revolted from Assyria. Josiah, faithful to his vassalage, lost his life in opposing the advance of Necho against Syria (609 B. C.) and with him expired the last hope of Judah. The Egyptian supremacy lasted four years. Meantime Nineveh had fallen (605 B. C.). Babylonia was given the western provinces, Nebuchadnezzar proceeds to regain the allegiance of Syria and Phœnicia, and Jehoiakim is given the alternative to submit or be crushed. He submits, and the Chaldean vassalage of Judah commences (600 B. C.). Instigated by Egypt, revolt follows, but the punishment falls on his son Jehoiachin. Jerusalem is taken, the king with 10,000 inhabitants and 1000 mechanics, and the treasures of the Temple are carried to Babylon, but the line of David in Josiah's youngest son, Zedekiah, was still permitted to rule under a solemn oath of fealty. Zedekiah, weak, indolent, urged by ambitious nobles, breaks his oath of allegiance. The siege of Jerusalem for a year and a half followed, until famine did its work. The city is taken. Zedekiah, blinded, is carried in chains to Babylon. The city walls, the Temple, and all the beautiful houses are razed and burned (10th Ab. (August), 586 B. C.). "Jerusalem becomes a heap, the Temple mound a wilderness." Over her remains Jeremiah pours forth his four LAMENTATIONS.

PALESTINE FROM THE RESTORATION TO THE CHRISTIAN ERA

THE PERSIAN PERIOD.—The condition of the Judean captives in Babylon was that of exiles rather than slaves—free in all respects except choice of residence. The Aramaic, a kindred tongue, speedily acquired, henceforth among the masses superseded the Hebrew. “There was little association with the two upper classes of Babylonians: the warrior caste, harsh and cruel; the learned caste, rationalists and atheists. These could only inspire the finely-developed moral sense of the Hebrews with horror.”¹ The Jewish court and nobles no longer existed, though Evil-merodach released King Jehoiachin of David’s royal line. The worldly and self-indulgent conformed to Chaldean customs, entered into trade, and forgot Jerusalem. A small minority, men of zeal and piety, remained; these clung together, as a sheaf of wheat girdled with iron. In every great crisis of Israel’s history, prophecy has been the fundamental power for good. The prophets had foretold the captivity, and it had come true; they had also foretold the return of a remnant, with a glorious sequel. This hope now sustained them. Ezekiel’s glowing words kept alive this hope, by inspiring visions. Self-examination, contrition for past idolatries, led to a return to the one true God, in firm faith and hope by prayer, which henceforth attained a significance and power never before felt in Israel. A new and higher life is now possible, “life in the true religion, supported simply by its intrinsic truth and power.” “The fact that such life is possible to each individual without the protection of a nationality annulled the limitation to a single country or people. Since it was the true religion, it must, of necessity, as soon as its national limitations ceased to be required, go forth mightily to every nation, without distinction.”² In this truth, proclaimed by the UNKNOWN prophet (Isa. xl–lxvi), “the breath of the Gospel blows for the first time, as though the innermost impulse of Christianity were already endeavoring to make itself felt.”³ But the nation was still without that Messiah whom it had learned to long for as the perfect sovereign. Every hope

¹ Renan.

² Ewald.

³ Stanley.

CYRUS

reached out for the restoration of Jerusalem, and that hope lay in the coming of Cyrus.

This epoch in Israel is part of a new epoch in the world's history. Ancient history gives way to the Classical Period. Our distinct knowledge of Grecian life dates from 560 B. C. The first authentic characters of Roman history are the Tarquins. In the same year (560 B. C.) arose Cyrus the Persian. On him the expectations of the eastern nations were fixed. Semitic races were now to make way for Aryan nations. Of all ancient conquerors Cyrus alone is known as full of gentleness, love of justice, and one who delighted in rescuing the oppressed.¹ Before his conquering arms Media (558 B. C.) and Lydia (546 B. C.) fell, and the same fate befel Babylon on a single night (Daniel v), when Nabonidus and his son Bel-sar-ussur reigned. Babylonian tablets record "the third year of Marduk-sar-uzur" (*the king*). "Marduk is another name for Bel,"² and an inscription of Cyrus. "The eleventh day of the month Marchesran, during the night, Goberyas was on the bank of the river. . . The son³ of the king died." The fall of Babylon and its idols (Eli-lim, *nothings*) cured the Jews of idolatry forever.

Judea now belonged to the Persian kingdom. Cyrus granted permission to the Jews to return, and restored the sacred vessels of the Temple.

A little band (42,360) under Zerubbabel, a scion of David's house, and Jeshua, grandson of the last high priest, Seraiah, returned to Jerusalem (537 B. C.) to reconstitute the Jewish nation as a distinctively religious community under Persian authority. After the destruction of Jerusalem, its site and the neighboring country had been placed under a ban. It was to this ruined site and these desolate fields they returned. The Idumeans had settlements on either side. The building of the Temple was delayed by the Samaritans, to whom they had refused permission to help. Discouragement followed. Then arose the prophets, Haggai and Zechariah, by whose enthusiasm the work was again set in motion and the Temple completed (516 B. C.). Zechariah's words stimulated a religious revival, aspirations toward a better future and certainty of final triumph (vii, 9, 10; viii, 1-5, 16-23).

¹ Xenophon.

² Boscawen.

³ Pinches.

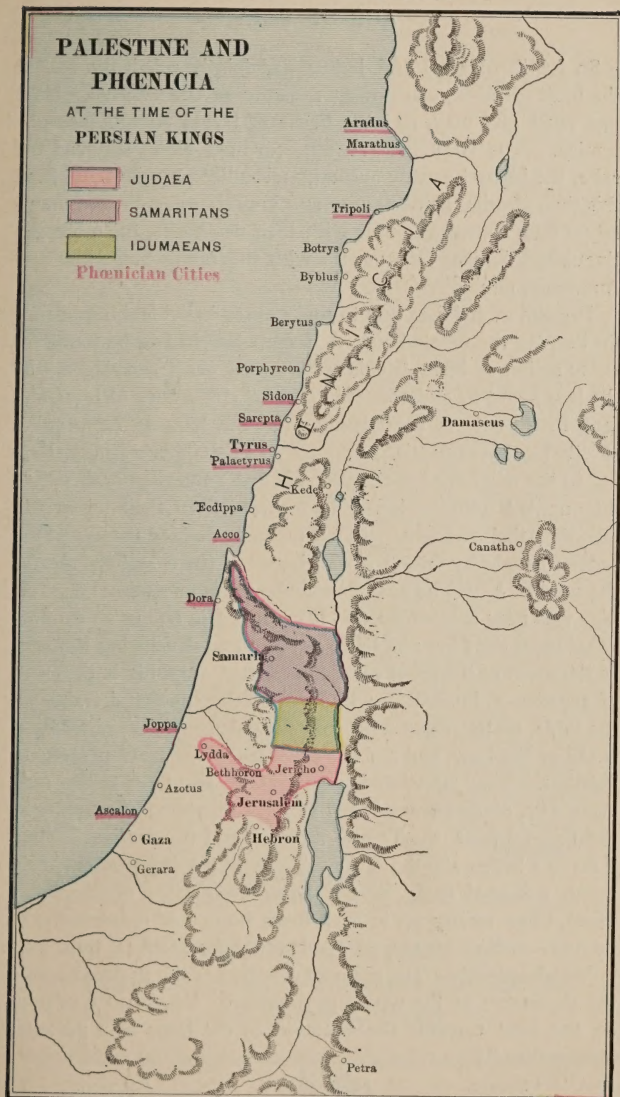
538 B.C.—332 B.C.

PALESTINE AND PHŒNICIA

AT THE TIME OF THE
PERSIAN KINGS

- JUDAEA
- SAMARITANS
- IDUMAEANS

Phœnician Cities



AGE OF EZRA

So far, Zerubbabel and Jeshua had jointly ruled, the one at the head of the secular power, the other of the spiritual. Now one must give way, and the house of David retreats into obscurity. THE HIGH PRIEST'S office, which alone survived the exile, the highest earthly authority recognized by the Law, from this time steadily gains dignity and importance. To free themselves from constant trouble with their neighbors, the more distinguished families intermarried with the ruling Samaritan and Ammonite families.

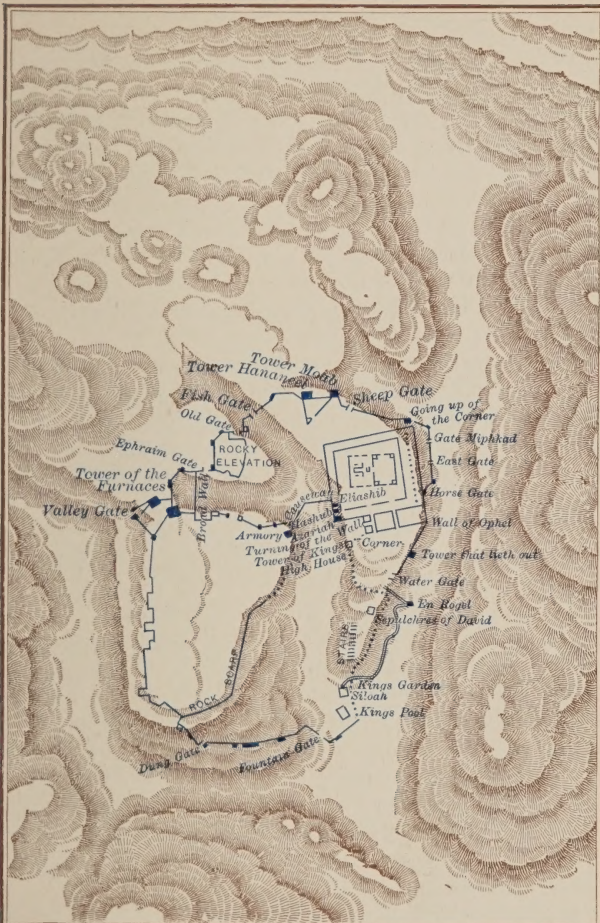
The aim of Judaism was to make every individual responsible for keeping the whole law. A definite law had to be found for every action of life. "This ardor for the exact carrying out of the law found its embodiment in Ezra." He arrived in Jerusalem (459 B. C.) with a commission from the king to carry out a strictly legal organization, empowered to settle everything relating to the religion of the Jews. He first compelled such as had intermarried with foreigners to separate from their wives and repudiate their children. "That moment decided the fate of the Judean people by raising a wall between them and the rest of the world."¹ "The post-Babylonian form of spiritual degeneracy was now entered upon. It consisted in laying an extreme value upon the form and letter as such, and developing it alone. In the room of the priest came the teacher, or rabbi; in the room of experience, knowledge; in room of the spirit and reality of the Bible, its letter and form."² Schools were opened for legal study of the Law, and a class of SCRIBES sprang up to perpetuate legalism. They appointed a portion of the Law to be read every day, made an entire set of laws regarding the Sabbath, the Paschal feast, the Temple services, and purification. They "made a hedge about the Law." From the independent, personal, universal study of the Law, irrespective of temple or priest, there sprang up in each town houses of prayer—SYNAGOGUES—where prayer, as a substitute for sacrifice, took root in Jewish worship. The personal devotion of the Psalms became the expression of the whole community. "Judaism was now on the road towards the adoption of the hope of a personal immortality."³

¹ Graetz.

² Edersheim.

³ Kuenen.

JERUSALEM



TIME OF NEHEMIAH

THE WALL AS REBUILT AFTER THE RESTORATION

From Nehemiah III and XII: 31-40

THE SAMARITANS

Where a sacred book is regarded as final authority, prophetism becomes extinct. The age of Ezra produced one brief, final, prophetic composition. "The expectation of an Anointed King of the House of David has ceased";¹ the expectation is now for the Angel (*Malachi*) of the Eternal, the Divine Messenger. The idea of the divine nature has become clearer. Instead of a contest with heathen gods appears the antagonism between God, as the supreme good, and evil — a profound detestation of moral evil. New force is given to the absolute equality of all genuine and sincere worship throughout the world (*Mal. i, 11*). These are the truths of *Malachi*.

The restoration of the wall of Jerusalem was due to *Nehemiah*, who undertook the work with the king's permission and under his appointment as governor of Judea. It was accomplished in the face of great difficulties (440 B. C.). His second term of office (433 B. C.) is marked by an event of far-reaching consequences.

THE SAMARITANS.—The grandson of the high priest, having married a daughter of *Sanballat*, governor of Samaria, is banished for refusing to give up his wife. This resulted in his instalment as high priest over a rival temple on Mount Gerizim, the secession of other prominent Jews similarly allied, and eternal enmity between Jew and Samaritan.

The literary productions of this epoch were the historical books of the *Chronicles*, which included *Nehemiah* and *Ezra*; *Psalm cxix*, a compendium of the Jewish spirit at that time; the delicately and exquisitely told story of *Ruth*, touching on the subject of heathen marriages; *Ecclesiastes*, reflecting the feelings of a thoughtful, educated Jew. The canon of the Hebrew Scriptures was now complete. Of this age is also the *Book of Tobit*, a fine epic of home life.

In Jerusalem itself, the Law reigned supreme. There was no civil element, commerce and manufactures did not exist, nor any amusements. The high priests succeeded each other, unaware of the revolution taking place in the outside world, for this was the age of *Pericles*, *Æschylus*, *Socrates*, *Herodotus*, *Zoroaster*, and *Confucius*. Greece was resisting Persia and saving civilization.

¹ Stanley.

THE GREEKS IN THE EAST



THE GREEK AGE

Greece, within two centuries, had produced a civilization and culture superior to anything the world had then seen. "Her political progress was immense. The citizen—the free man of a free city—had made his appearance."¹ Art, science, philosophy, and law flourished, but she knew not the true God. In 333 B. C. this power threw itself against the vast Persian empire. "Asia was astonished. The advance of the Macedonian leader was no less deliberate than rapid; at every step the Greek power took root, and the language and civilization of Greece were planted."² Alexander said, "God is the common father of all men, especially of the best men."³ He believed his mission to be the reconciler and pacificator of the whole world.

In 332 B. C. Samaria and Judea submitted to Alexander as he passed on his way to Egypt. In Egypt the city of Alexandria was founded; soon to develop into a great center of religious thought. Few materials that are satisfactory exist regarding Palestine during the next few decades. Samaria, however, revolted, was destroyed,⁴ and possibly was made tributary to Jerusalem,⁵ for a new and powerful impetus was given to the national enmity. "For the next few years Palestine was the principal stage across which the Alexandrian Ptolemies and the Seleucidæ from Antioch passed to and fro, with their court intrigues and incessant armies."⁶

Hellenism and Hebraism were now face to face. Greek industry and love of colonizing were surrounding Judea with a cordon of Greek cities in which Greek manners and institutions spread the Greek spirit. Jerusalem, itself, could not resist the same influences. This wide diffusion of Greeks in the east was followed by an equally wide DISPERSION OF THE JEWS. Ptolemy I is said to have carried 30,000 people to Alexandria,⁷ and Seleucus I to have peopled Antioch in the same way. The passion for trade

¹ Renan.

² Arnold.

³ Plutarch.

⁴ Eusebius.

⁵ Hecataeus.

⁶ Stanley.

⁷ Josephus.

PALESTINE AND PHœNICIA

AT THE TIME OF
ALEXANDER THE GREAT

- JUDAEA
- SAMARIA
- IDUMAEA
- GREEK COLONIES



THE SEPTUAGINT

now sprang up, and many emigrated to Phœnicia, Syria,—and especially the rich commercial cities of Asia Minor,—to Crete and Cyrene. But in no place did they settle in such numbers as in Alexandria, where they were estimated at a million.¹ They carried with them their ancestral faith. Law and justice has gone forth from Zion into the whole earth (Micah iv, 2).

THE SEPTUAGINT (LXX).—Ptolemy (II) Philadelphus (285–247 B. C.) on the advice of a zealous student, Demetrius Phalêrus, sent to the high priest at Jerusalem for a copy of “the book of the Law” (Pentateuch),² with a view of having it translated for the great royal library in Alexandria. Much of fable and the miraculous has collected about the translation, as to its having had seventy translators—hence its name. But this we do know, that a copy was sent; that it was probably done at public expense, and such talent was employed as to make it entirely acceptable to the Jews then living in Alexandria who spoke Greek.

It is through this translation that the Hebrew Scriptures became known to Greek and Roman. It was the Septuagint which was the Bible of the Apostles, of the early Christian church, the only recognized text of the Greek Church, and the basis of the only authorized text of the Latin Church. Nevertheless, it differs from the original more than any other version that has since appeared.”³ This translation was important, not only in itself, but it opened the way for constant additions. The Law and the Prophets had been closed, and any new books must become, not parts of the Hebrew Bible, but of the Greek. “That commenced with the Pentateuch, but before it closed,⁴ two centuries later, it included the last writings of St. John.” Into the gap between the Old and New Testaments entered what we call the Apocryphal books, not canonical or inspired scriptures. They are of a different style and different value; some mere fable (Judith), others contemporaneous history (Maccabees), others of limited authority (Esdras and Enoch), but two worthy of high esteem (Wisdom of the Son of Sirach and Wisdom of Solomon). These two, called by the Church ecclesias-

¹ Philo.

² Aristobulus and Philo.

³ Ewald.

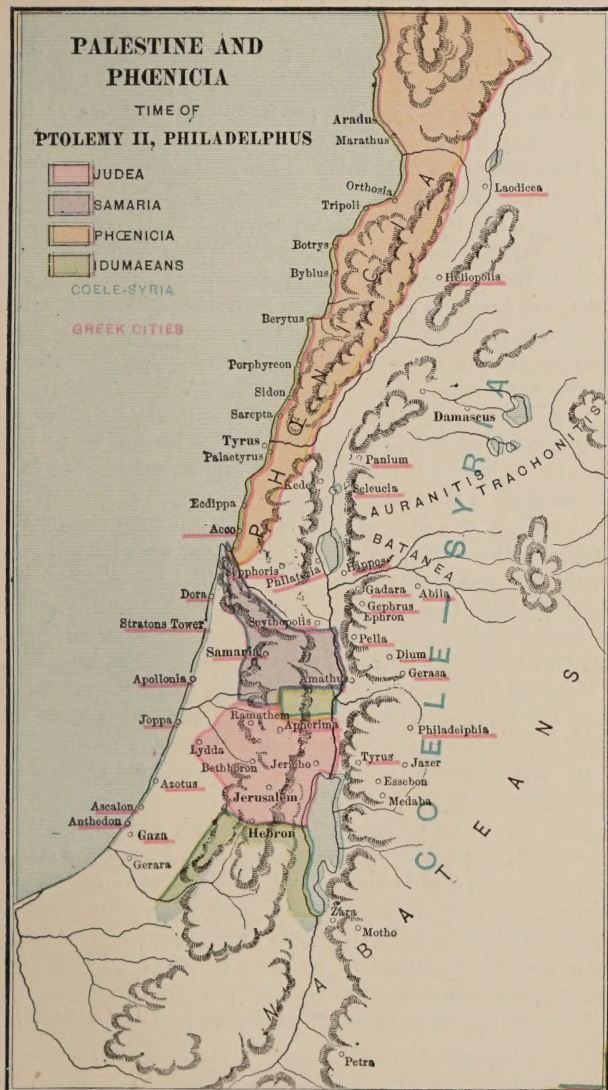
⁴ Stanley.

283 B.C.—247 B.C.

PALESTINE AND PHœNICIA

TIME OF
PTOLEMY II, PHILADELPHUS

- JUDEA
- SAMARIA
- PHœNICIA
- IDUMAEANS
- COELE-SYRIA
- GREEK CITIES



THE SELEUCIDÆ

tical as distinct from canonical, furnish links connecting the earlier Hebrew literature with the Gospels and Epistles.¹

THE SELEUCIDÆ.—The year 198 B. C. may be taken as an approximate date when Judea passed from the tolerant rule of the Ptolemies to the more stringent rule of the Seleucidae. The persecutions of the Jews under Ptolemy IV, and the political leanings of the Hellenizing party, made the change appear advantageous, especially as Antiochus III was always favorably disposed to the Jews. The change, however, was only that of one Greek power for another: from Alexandria to Antioch. By connection with Syria, Judah would be drawn more closely and with less opportunity to escape from the great world movements of Eurasian history.

ANTIOCHUS, surnamed EPIPHANES (*the brilliant*), by nature a despot, eccentric and undependable,² ascended the throne of Syria in 176 B. C. At this time the victory of Hellenism on the eastern shore of the Mediterranean was complete, except among the Jews. Neither the Ptolemies nor Antiochus the Great ever interfered with religious liberty. All else the Jews suffered patiently, but under Antiochus Epiphanes the long conflict with Hellenism came to a crisis. He sought to establish the worship of Zeus as a state religion. At the head of the party in Judea attached to the old faith was the high priest, Onias III. The leader of the Greek party was his brother, called Jason. By a great gift Jason obtained the high priest's office, permission to erect a gymnasium, and to enroll the inhabitants as Antiochians. The gymnasium led away the youths, and the very priests forsook their services for the games.

Jason was in turn superseded by Menelaus, who promised a larger sum, "to raise which he plundered the Temple and instigated the murder of Onias (the last of the house of Zadok) for protesting against the sacrilege."³ Twice Antiochus invaded Egypt, and "when foiled the second time by a peremptory order from the Roman Senate to withdraw (168 B. C.), he obeyed sullenly, but vented his anger upon the Jews."⁴

Jerusalem was to be thoroughly Hellenized. Those not yield-

¹ Stanley.

² Polybius.

³ II Maccabees.

⁴ Edersheim.

176 B.C.—164 B.C.

PALESTINE AND PHŒNICIA

AT THE TIME OF
ANTIOCHUS EPIPHANES

- JUDAEA
- GALILEE
- SAMARIA
- IDUMAEA
- PERAEA
- MOAB



THE SELEUCIDÆ

ing were slaughtered, and women and children sold into slavery. Some escaped, many apostatized ("for a few years Jerusalem did not contain one true Jew" ¹), the walls were broken down, and an *akra*, or citadel, was built on the hill west of the Temple, in which a Syrian garrison was placed. "The destruction of the Jewish population of Jerusalem was only the means to a chief end: through the whole land the Jewish religion was to be rooted out." ² The Temple was rededicated to the Olympian Zeus, and in December, 168 B. C., a heathen altar was reared on the great altar of burnt offering and a sow offered thereon. Circumcision, the keeping of the Sabbath, every outward observation of the Law, were made capital crimes. Every copy of the Law was to be surrendered and burned. A large circle of the people, notwithstanding the persecutions, remained true to the faith and customs of their fathers. "It was just the extreme and radical character of this attempt that saved Judaism." ³

"Out of the keen, refining fire of this period the party of the CHASIDIM (*the pious*) came forth to take its place for the first time as a new power. It quickly attached to itself, even if at first only by sympathy and silent effort, all not yet wholly degenerate." ⁴

In this persecution, when apostates were rewarded and those who kept the Law suffered, the question came, how the godly man is rewarded. That he is rewarded, is certain; but when, and how? "So belief in a future life—the kingdom of God and a resurrection—was logically formulated." ⁵

During this struggle, this yearning for a sign of future hope, many turned for comfort to the BOOK OF DANIEL. At whatever time it was written, it certainly had a very special bearing on the circumstances of this dark and eventful period. If it were written at this time, "we have for the last time in the literature of the Old Testament an example of a work which, having sprung from the deepest necessities of the noblest impulses of the age, can render to that age the purest service, and which, by the development of events immediately after, receives with such power the stamp of divine witness that it subsequently attains imperishable sanctity." ⁶

¹ Renan.

³ Schürer.

⁵ Renan.

² Schürer.

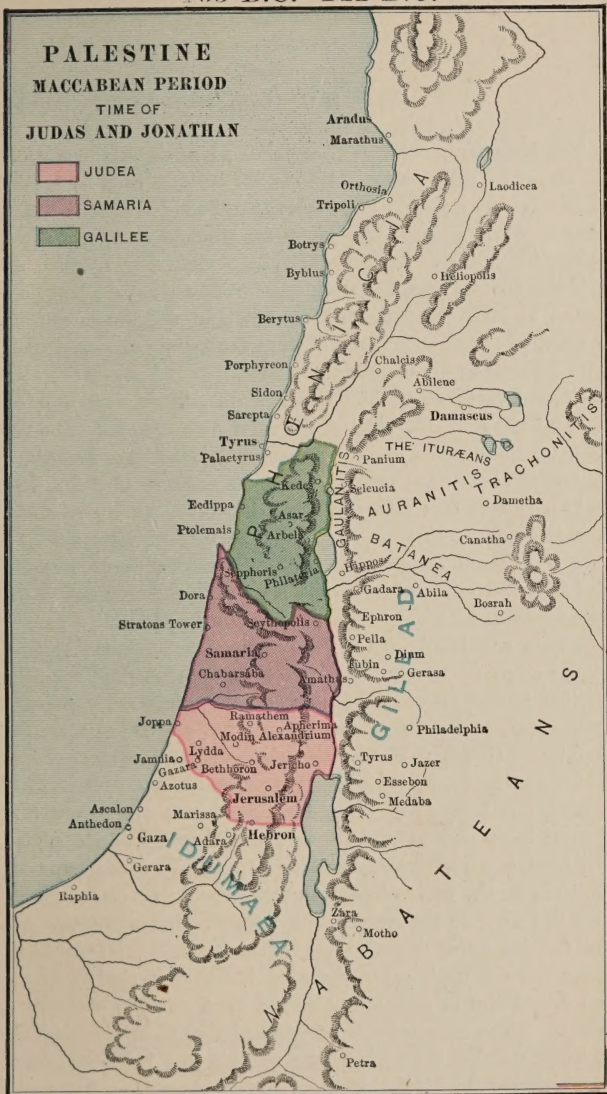
⁴ Ewald.

⁶ Ewald.

165 B.C.—142 B.C.

PALESTINE
MACCABEAN PERIOD
 TIME OF
JUDAS AND JONATHAN

- JUDEA
- SAMARIA
- GALILEE



THE MACCABEES

THE MACCABEES. Passive resistance to Antiochus was soon succeeded by open revolt. Among the refugees from Jerusalem in Modin were a priest named Mattathias and his five sons, John, Simon, Judas, Eleazar, and Jonathan, designated from an ancestor, the house of the Asmoneans. Required to sacrifice on a heathen altar, Mattathias refused. When he saw a Jew preparing to offer sacrifice, he slew him and the king's officer, overturned the altar, and summoning the faithful to follow, fled with his sons to the mountains.

He and those about him resolved, in case of necessity, to fight on the Sabbath. His death soon followed, but his sons took up the work. Judas, surnamed Makkabi (*the hammer*), succeeded to the leadership, and gave his name to all champions and martyrs of that age. In the first two years the movement was singularly fortunate. By night attacks he surprised and slew the Syrian general, Apollonius, marching from Samaria, and at Beth-Horon routed Serôn's army from northern Palestine. Antiochus, in fury, then sent Lysias with 50,000 troops to exterminate the Jews. These, encamping at Emmaus, sent a picked corps to attack Judas. However, Judas passed down another ravine, attacked and defeated the main army, burned their camp, and defeated the terrified corps under Gorgias on their return (166 B. C.). The following year another large army, which had advanced by a circuit through Idumea to Beth-Zur, was also routed. The Temple hill was then taken, and the Temple itself purified and strongly fortified, as was Beth-Zur. The Akra, however, remained in the hands of the Syrian garrison until 142 B. C. In 164 B. C. Antiochus Epiphanes died. Judas now laid siege to the citadel of Jerusalem. Representatives of the Grecian party appealed to Lysias for help. He invaded Judea with a large army, defeated Judas at Beth-Zachariah, and forced him to seek safety behind the fortifications of Jerusalem. "The prospect was becoming hopeless, when troubles at home recalled the Syrian army and led to a treaty of peace in which the Jews acknowledged Syrian supremacy, but were

CENTRAL RANGE,—JUDEA



THE MACCABEES

secured liberty of conscience and worship.”¹ Judas Maccabeus was now practically at the head of the Jewish people. The original cause for the struggle no longer existed, and when the apostate high priest, Menelaus, was put to death, and Alcimus, of the line of Aaron and leader of the Grecian party, appointed in his place, the strict Jewish party (*the Chasîdim*) supported him. Fresh troubles arose, and Judas, who now aimed at political independence, took the bold step of appealing to Rome for help. Before the treaty was confirmed by the Roman Senate, he fell in an engagement. “By his death the power of the National Party was almost annihilated. The Greek party with Alcimus at its head, and Bacchides with a Syrian army behind it, now ruled unhindered.”² Jonathan was, however, elected to succeed Judas. The next three years he avoided battle, but so wearied out Bacchides that a treaty of peace was made. The rival Jewish parties appear now to have made terms with one another, and the power of the Asmoneans steadily increased. Rivals to the throne of Syria having arisen, each party attempted to outbid the other for the powerful co-operation of Jonathan. By diplomatic strategy, Jonathan first was appointed by Demetrius commander of Judea. Balas, the other aspirant, appointed him high priest with princely rank. He thus, all at once (160 B. C.), became the head of the Jewish people. On the death of Balas, Demetrius II, his successor, added to Judea the three Samaritan provinces of Ephraim, Lydda, and Ramathaim (these had been annexed by Alexander the Great, but probably not recognized by Samaria³), remitted the tribute, and confirmed Jonathan in all his dignities.

Later, Jonathan sided with Antiochus against Demetrius, took Gaza, fortified Adida and put a Jewish garrison in Joppa, and then renewed negotiations with Rome to secure its friendship. Treacherously murdered, Simon succeeds him. He demanded and obtained from Demetrius the political independence of the Jews.⁴ Simon was made hereditary prince (143 B. C.). In 141 B. C., the garrison of the Akra was starved out, and the land was rid of foreign troops. The first Maccabean coinage dates

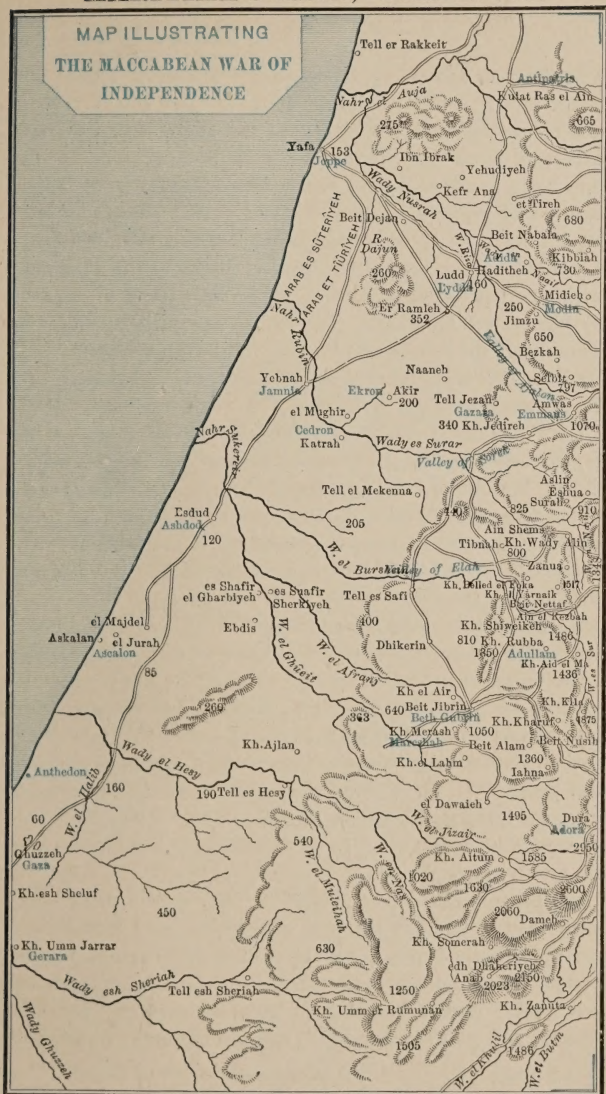
¹ Edersheim.

² Schurer.

³ Ewald.

⁴ Graetz.

MAP ILLUSTRATING
THE MACCABEAN WAR OF
INDEPENDENCE



THE SADDUCEES

from the year 139 B. C.,¹ inscribed "Shekel of Israel" and on the reverse side "Jerusalem, the holy" (see cover). Rome now recognized and guaranteed to the Jews unrestricted possession of their own territory.² Simon and his two elder sons being murdered, JOHN HYRCANUS succeeded to the high-priestly and princely offices. His first years were stormy ones, but his long reign of thirty years was brilliant. His reign is marked by the first public contest between the two great Jewish parties which made their appearance about the time of the high priest Jonathan. The Sadducean party sprang from the ranks of the priests, the Pharisees from the Scribes. "The Pharisees were by nature the *rigidly legal*; the Sadducees, in the first instance, only the *aristocrats*."³

THE PHARISEES (*separatists or specialists*) endeavored, in the life, to carry out the strict command not only of the written Torah, but also of the "Oral law." The traditional laws of the Scribes were held to be as legally binding as "The Law," nay, more so.⁴ In this is correctly represented the orthodox view of the time. They believed in immortality, future rewards and punishments, the existence of angels and spirits, in God's providence, and man's moral responsibility. They were called Pharisees by the common people, on account of their exclusiveness. A Jew regarded a heathen person as unclean; the Pharisee regarded even a non-Pharisee Jew as unclean, and withdrew from close contact with them (Matt. ix, 9-13; Luke v, 27-32). "The term, in immediate contrast to the Pharisee, is always the common people."⁵ They called themselves Chaberim (*neighbor*), hence the important question in Luke x, 29. Their sway over the masses was absolute. In them, alone, the hope of the Messiah was a practical power.

THE SADDUCEES (*sons of Zadok*).⁶ They were a social clique rather than a political party or a religious sect; the wealthy and the priestly families, among whom were members of the council, the statesmen, and officials. Their distinctive marks were that "they acknowledged only the written Torah as binding, and on the other hand, rejected the entire traditionary

¹ Schurer.

³ Wellhausen.

⁵ Ewald.

² Mommsen. Ritschl.

⁴ Josephus.

⁶ Mishnah.

PALESTINE
MACCABEAN PERIOD
 TIME OF
ALEXANDER JANNEUS

- KINGDOM OF ALEXANDER JANNEUS
- KINGDOM OF ZENO COTYLAS
- KINGDOM OF ZOILUS
- KINGDOM OF PTOLEMY MENNAUS
- FREE CITIES
- NABATEANS



Bradley & Poates, Engr's, N.Y.

THE ESSENES

interpretation of the Scribes." ¹ In religion, they denied the resurrection of the body, affirmed that God exercises no influence on human action, and that man is, therefore, the cause of his own prosperity or adversity. In politics, they held that the State must be run according to the arts of human diplomacy, that the law of God had nothing to do with politics.

THE ESSENES (*pious*).²— Their origin is obscure. Josephus first mentions them in the time of Jonathan (150 B. C.). There were about 4000 of them.³ They were a monastic order, dwelling chiefly in the desert of Engedi, on the Dead Sea.⁴ The strongest tie that united them was an *absolute* community of goods.⁵ "Not only have they food, but also clothing in common."⁶ Their daily labor, mostly agricultural, was under strict regulation. Trading, as leading to covetousness, was forbidden. Their life was abstemious, simple, and unpretending. They forbade swearing, marriage, anointing with oil, animal sacrifices, but enjoined cleanliness, and made their common meals sacrificial feasts. In religion, they excelled the Pharisees in reverence for the Law, the Lawgiver, and the Sabbath.⁷

The subsequent history of the Asmoneans presents a picture of rapid declension. Hyrcanus left the principality to his wife, but his eldest son, Aristobulus, deposed her. He reigned but one year,⁸ during which time he conquered and Judaized Iturea, and "the actual Judaizing of Galilee was first carried out by him."⁹ "He was succeeded by his third brother, Alexander Janneus, the most warlike as he was the most cruel and least popular of the Asmoneans."¹⁰ After his death civil war ensued between his sons Aristobulus and Hyrcanus.

¹ Schurer.

⁵ Josephus.

⁸ Josephus.

² Ewald. Hitzig.

⁶ Philo.

⁹ Schurer.

³ Philo.

⁷ Schurer.

¹⁰ Edersheim.

⁴ Pliny.

ROME IN THE EAST



THE ROMAN SUPREMACY

Pompey, with all his fame as yet untarnished, fresh from his brilliant victory over Mithridates, in the spring of 63 B. C. moved into Syria.¹ At Antioch he dissolved the last remnant of the Syrian monarchy and advanced to Damascus.² Here he was met by representatives of the three Jewish parties, led by his fame for humanity and moderation, to submit to his arbitration.³ Aristobulus, every inch a king, with his splendid retinue and royal gift, justified his conduct. Hyrcanus, backed by the Pharisaical leaders and Antipater the Idumean, claimed the throne by descent. The embassy of the people asked for the dissolution of the monarchy and restoration of the theocratic constitution of the priests.⁴ Pompey reserved his decision. Aristobulus withdrew, first to Alexandrium and then to Jerusalem, and defied Rome. Pompey passed by Pella, crossed the Jordan near Scythopolis, thence to Corea, then down the Jordan Valley to Jericho,⁵ where, having secured the eastern passes, he came over the Mount of Olives to Jerusalem, swept around, and encamped on the western side. Aristobulus now repaired to the Roman camp and offered to surrender the city, but the people closed the gates. "This so enraged Pompey, that he put Aristobulus in chains and immediately advanced against the city."⁶

In Jerusalem opinions were now divided. The Pharisees, seizing the palace and walls, opened the gates to Pompey. The Sadducees, occupying the Temple mount, broke down the bridge and stood a three months' siege. The assault was made, and the Temple taken on the Day of Atonement.⁷ Pompey forced his way into the Holy of Holies,⁸ but of the precious things of the Temple, with a moderation almost superhuman, he neither touched nor took anything.⁹

All the cities of the coast, and all non-Jewish towns east of the Jordan with the regions about them, also Scythopolis and

¹ Dio Cassius.

⁴ Diodorus.

⁷ Appian.

² Josephus.

⁵ Menke.

⁸ Dio Cassius.

³ Appian.

⁶ Schurer.

⁹ Cicero.

PALESTINE

UNDER THE
ROMANS

POMPEY

- DISTRICT OF JERUSALEM
UNDER ROMAN TRIBUTE
- CITIES UNDER THE ROMAN
GOVERNOR OF SYRIA
- ITURAEAN CONFEDERACY
PTOLEMY, TO 40 B.C.
LYSANIAS 40-37 B.C.
- NABATEANS OR ARABS
- FREE CITIES
- MARCH OF POMPEY



THE ROMAN SUPREMACY

Samaria, were taken from the Jews and incorporated under the rule of the newly-formed Roman province of Syria. Pompey thus became the founder of the Decapolis. ¹

Judea was given to Hyrcanus II as high priest, not as king. The independence of the nation was at an end. The Jewish high priest became a vassal of Rome. ² Aristobulus and his children (except Alexander, who escaped on the journey), with several thousand Jews, graced Pompey's triumph in Rome. ³ These, set at liberty, formed the original Jewish community at Rome. ⁴

During the next thirty years the Jews made many desperate attempts to regain their freedom. The dominion of the heathen over the people of God was felt to be intolerable. The feeling that God would help those who helped themselves ushered in a movement which later culminated in the party of the Zealots. The lower classes remained warmly attached to the Asmoneans, as representatives of the national cause. First, Alexander, son of Aristobulus II, raised the standard of revolt; but Gabrinus and Mark Antony put down the rising. At this time the Sanhedrim is first mentioned by this name. Then followed an attempt by Aristobulus, who had escaped from Rome, but with no better result, he being again returned a prisoner to Rome.

The war between Cæsar and Pompey seemed to hold out new prospects to the Asmoneans, as Antipater had espoused the cause of Pompey; but the adherents of the latter poisoned Aristobulus, and beheaded Alexander. ⁵ All that now remained of the Asmoneans were Antigonus, Aristobulus, and Mariamne, the latter two the children of Alexander.

THE ANTIPATER FAMILY.—The first Antipater became a vassal prince under Alexander Janneus. The second Antipater became the master of the weak high priest Hyrcanus, then enjoyed the favor of Pompey, but, changing sides, rendered such effective assistance to Cæsar in Egypt, that he was made Roman procurator of Judea, Samaria, and Galilee. To him Cæsar gave permission to rebuild the walls of Jerusalem and restore Joppa. ⁶ His two sons, Phasael and Herod, became governors, one of Jerusalem, the other of Galilee. HEROD, a young man of twenty-

¹ Schurer.

³ Plutarch.

⁵ Edersheim.

² Edersheim.

⁴ Philo.

⁶ Josephus.

41 B.C.—30 B.C.

PALESTINE UNDER THE ROMANS MARCUS ANTONIUS

- HEROD
- ZENODORUS
- CLEOPATRA
- FREE STATES
- NABATEANS



HEROD THE GREAT

five,¹ early gave proofs of his energy and ability by capturing and executing the robber-chief Hezekiah, who had rendered Galilee insecure. As the Sanhedrim of Jerusalem alone could pass a death sentence, they called Herod to answer for what he had done. He appeared, not as an accused person, but royally clad, and with a body-guard.

It was a test of strength between the national party and the Idumean interest backed by Rome. No one dare accuse him but the celebrated Sammeas (*Shammai*),² but he would have been condemned had not Hyrcanus, under orders from Sextus Cæsar, adjourned the court (47 B. C.).

On the death of Cæsar, March 15, 44 B. C., no foreign people lamented him as did the Jews.³ Cassius, one of the conspirators, became master of Syria. While Antipater and Herod were proving themselves useful to him by straining every nerve to raise supplies, the former was poisoned by a Jew, who thus thought to deliver his country of its worst foe. But Herod lived, and with him arose disputes of Pharisee and Sadducee, whether it was right to be a HERODIAN, *i. e.*, "to pay homage to a sovereign who might bring worldly advantages, but who had no title to reign by law or religion."⁴

In Rome, the republic soon gave way to the second Triumvirate, and the East was confided to Mark Antony. The Jewish nobles preferred charges against Phasaël and Herod, but Antony, while serving in Syria, had been a personal friend of Antipater, and did not forget his sons. Phasaël and Herod were appointed tetrarchs of the country of the Jews,⁵ Hyrcanus was stripped of his political authority, and their power was still further established by the betrothal of Herod to the beautiful Asmonean Mariamne, the granddaughter of the high priest. Mark Antony, captivated by the charms of Cleopatra, led a life of inactivity, and demanded of Palestine exorbitant taxes.⁶ During his temporary absence in Rome, the great invasion of the Parthians occurred. Antigonus secured from them the recognition of his claims upon the Jewish throne. (40 B. C.)⁷

¹ Dindorf.

⁴ Ewald.

⁶ Appian.

² Ewald.

⁵ Appian.

⁷ Josephus.

³ Suetonius.

30-4 B.C.

KINGDOM OF HEROD THE GREAT

- HEROD
- SYRIA
- NABATEANS
- THE DECAPOLIS



HEROD THE GREAT

By treachery both the aged high priest, Hyrcanus, and the brother of Herod were made captives; the former's ears were cut off in order to unfit him for the priesthood, while Phasaël committed suicide in prison. Herod himself managed to escape. The hopes of Herod now rested wholly on aid from Rome. He laid his sad case before Antony; secured the good will also of Octavian (afterward called Augustus); and was declared by the Roman Senate to be King of Judea.

Herod now began the conquest of his kingdom. With the help of two Roman legions under Sosius in 38 B. C., the country was subdued, and in the early spring of 37 B. C., began the second Roman siege of Jerusalem. After the surrender, Antigonus was taken to Antioch and there beheaded by Antony at Herod's request. From this time until his death (37-4 B. C.) Herod reigned undisturbed. One by one he removed his dangerous rivals—Aristobulus, his brother-in-law, Hyrcanus the aged, and finally his wife Mariamne, and her mother Alexandra, the last Asmonean. Then, on slight suspicion, many of his near relatives and even some of his own sons were executed. His character is marked by most unrelenting cruelty and by the desire to erect magnificent lasting monuments to himself. Jerusalem was adorned by a theater, an amphitheater, a strongly fortified palace (one tower, the so-called Tower of David, still remains), the Tower of Antonia, and his crowning work, the new Temple (see Plates 122, 123, 124). His other great works were the building of Cæsarea on the coast; Sebaste on the site* of ancient Samaria; Antipatris, named in honor of his father; Phasaëlis, after his brother, and the strongholds of Alexandrium, Herodium, Machæras and Masada.

Herod had little real interest in Judaism. His execution of the leading Sadducees rendered that party harmless. To the Pharisees, although they refused to take the oath of allegiance, he showed forbearance and consideration. Their famous schools under Shammai and Hillel flourished in his reign. Shammai rigorously interpreted the law. Hillel was distinguished for his gentleness, his intense love of humanity, his distrust of himself, his deep faith in others, his unwavering trust in God.¹

¹ Graetz.

PALESTINE FROM THE CHRISTIAN ERA UNTIL NOW

“True religion, from the time it began to exist and to operate on the earth, always really sought a higher form, transcending that already attained, and demanded its own consummation, precisely because it was not as yet the perfect, though the true, religion, nor had appeared as yet in a perfect form in a single man.”¹

This was the case in Israel. For centuries the universal rule of Jahveh had been predicted, and the conscious, growing endeavor after this consummation was the strongest incentive to its attainment.

“The Old Testament Scriptures in their predictions, their prescribed ritual and institutions, form one grand picture, with an organic development toward a definite end, viz., God’s manifestation in the world and the establishment of this kingdom on earth by the Messiah.” None could be in doubt of the general nature of this hope, though they might differ largely and grossly misconceive the manner of its eternal unfolding.

What did the Scriptures teach, and what kind of a Messiah did the Jews expect?

He was to be nothing separate from or superadded to Israel, but her history, institutions, and prophecy ran up into Him. “In relation to Israel’s history it was kingship, as regards her ritual it was priesthood, in regard to prophecy it was the prophetic office.” “His organic connection was designated by Seed of Abraham and Son of David, and he was what Israel was typically, ‘Thou art My Son’”² (Matt. ii, 15). In his Messiahship

¹ Ewald.

² Edersheim.

THE MESSIAH

he was to embrace all these. He was to come only in accordance with the prophetic utterances.

“The prophets did not simply anticipate a perfect state of things or specify what defects would have to be removed, but they also anticipated, with equal precision, the manner and form in which it must come.” It was to depend upon a new, divine inspiration, and come through repentance and return to God with the whole heart. “It must first appear in a single individual in whom the true religion is, for the first time, brought to perfection, so that its image and motive power must shine forth from Him, and as the immortal head of its community, draw other men to him.”¹ He must come in the line of the House of David. Even when the Davidite house had seemingly passed away, the hope of a Messiah perfectly holy, who was supposed to be in heaven, hidden away, to reappear at the proper time, remained.

In the Book of Daniel, and the Apocryphal Book of Enoch, He is described as the “Son of Man,” the eternal archetype of humanity as it stands nearest to God, in purity and love. As members of the community who cherished the hope of the Messiah were, according to the strict idea of the true religion, children of God, so the Messiah himself was designated the “Son of God.” Later, when the sacred Scriptures came to be regarded as a visible representation of Himself, “The Word,” as applied to Him, assumed great significance as the embodiment of God Himself, the distinct revelation of His mind and inner nature.² Malachi gives definite expression to the idea that a great prophet like Elijah would come to prepare the way for His appearance. “But the rabbis looked more to Israel’s exaltation than to the salvation of the world. They held that all that Israel needed was the study of the Law and good works that lay within their reach. All they hoped for was national restoration. The idea was not ‘a Light to lighten the Gentiles, the glory of my people Israel,’ the satisfaction of the wants of humanity, the fulfilment of Israel’s mission.”³ He was regarded as of pre-mundane, or eternal, existence⁴ (Ps. lxxii, 5;

¹ Ewald.

³ Edersheim.

² Ewald.

⁴ Talmud.

THE MESSIAH

Isa. ix, 6), above everything earthly,¹ who should come down to judge the nations,² but no need of a Saviour in the sense of a vicarious sacrifice was felt, nor do they seem to have conceived an idea of the unity of His two natures. "The more we realize that Jesus so fundamentally separated himself from all the ideas of his time, the more evident is the fact that he was not the Messiah of Jewish conception."³

"Was the Messiah expected at this time? The ardent longing for and belief in the approaching advent of the Messiah swayed all the middle classes of the Judean nation."⁴ The followers of Hillel expected a Prince of Peace, the school of Shammai a man of perfect moral piety and religious zeal; but nowhere was the expectation so great as in Galilee. Among its hardy peasants in their inaccessible retreats, or the crowded population of artizans and fishermen teeming with concentrated energy, the Zealots or patriots of the coming generation, the anticipation of a conqueror of Rome and restoration of David's kingdom burned with intense ardor. Even the Romans had heard of this expectation.⁵

The Jew was conscious that he was a member of an ancient, sacred, unique nation, chosen of God for a high vocation. As the people of the true God, they had triumphed over all vicissitudes in their past history. "The better elements had, through the last 500 years, developed a well-tested faithfulness for the existence and perfection of the true God among men, and in its Messianic hope it already embraced the whole future of the human race." Its logical, ultimate destiny was universal rule. Thus it came in contact with imperial Rome, the most despotic, crushing, material force of the ancient world, also bent on universal dominion.

Neither Jew nor Roman appreciated the importance of the struggle. "In such a conflict one or the other nation must either be disintegrated, or it must save itself by some new development of truth latent within it. Would the only real, perfect force be evolved at the proper time within Israel? If not, it must perish, and with it the divine treasure nourished within

¹ Midrash.

³ Edersheim.

⁵ Suetonius. Tacitus.

² Sibylline Oracles. ⁴ Graetz.

JESUS OF NAZARETH

that community.”¹ Has any one come whose claims to the Messiahship have stood the test of time and investigation, who has founded a new community such as could proceed from Israel alone, and containing the imperishable germ of the universal consummation of human history? Impartial history can only point to Bethlehem and Nazareth. If the Jewish nation, misled by the novelty and strangeness of His coming have rejected Him, “he has at least done a Messiah’s work. To Him has been the gathering of the nations. He has made the sublimer teachings of the Old Testament the common possession of the world, and founded a Brotherhood of which the God of Israel is the Father.”² “High-minded earnestness and spotless moral purity were his undeniable attributes.”³ He has been the mightiest factor in the world’s history—politically, intellectually, socially, and morally.

“A man who ‘knew what was in man,’ ‘who went about doing good,’ who spake as never man spake, who was not only Son of Man, but claimed to be Son of God, in whom were revealed the Divine Nature and Fatherhood of God, who disclosed the human destiny in the Brotherhood of Man.”⁴

JESUS OF NAZARETH. The historical sources of Christ’s life are few, and yet no fact in all history is so well established historically from results.

The annals of the Roman Empire that have been preserved make no mention of Christ or Christianity until Tacitus (Ann. xv, 44) and Pliny (Epis. x, 93), simply because they probably altogether despised it.

Josephus, a Pharisee, with sacred horror carefully avoids the subject (the passages imputed to him are evidently spurious). Other Jewish authorities, if they existed, were evidently lost in the destruction of Jerusalem. The four Gospels from Christian sources supply us with our fullest materials. That the early Christian literature was rich and abundant up to the destruction of Jerusalem, and that the Gospel of John is clearly traced back to him, have been ably proved.⁵ The Gospel narratives are clearly reliable from the style of narrative, incomparably higher than

¹ Ewald.

³ Graetz.

⁵ Ewald.

² Edersheim.

⁴ Stanley.

JESUS OF NAZARETH

any previous style, for with Christ had come an absolute awe (Acts v, 3, 11) of the purest truth, so that only such facts crept into the narrative as were remembered as actually occurring.

That they contain few chronological landmarks is proof that they were written at so early a date that the facts were easily remembered. Of the great historical personages in the Bible, little is narrated until they are brought before us in their truly historical significance. "The design of the Gospels was not to furnish a biography of Jesus, the Messiah, but, in connection with the Old Testament, to tell the history of the long-promised establishment of the kingdom of God on the earth;"¹ therefore Mark and John say little of the childhood of Jesus as comparably unessential to his work as the Messiah. Luke (ii, 4) locates the family of Joseph and Mary his wife as residents of Nazareth, from which as travelers they had gone to Bethlehem at the time Jesus was born.

The genealogies of Matthew and Luke show Joseph's natural and legal descent from David. There can be no question but that Mary also was of the royal lineage of David² (Rom. i, 3; 11 Tim. ii, 8). She and Joseph were probably nearly related. Mary could also claim kinship with the tribe of Levi, no doubt on her mother's side, being a blood-relative of Elizabeth, the priest-wife of Zacharias (Luke i, 5, 36), as is also attested by the fact of Christ's wearing a seamless garment, a privilege accorded only to the son of a mother of priestly family³ (John xix, 23). "Her family must have shortly before held high rank, for custom did not sanction other alliances to the priests."⁴ Now, however, they were very poor, shown from the offering in the Temple (Luke ii, 24). Christ could, in his time, refer to the fact that "his parents were of the best blood of ancient Israel, that of David and Levi, but the New Testament nowhere attaches any weight to such things as his own dignity, as Christ outshines all such external advantages."

THE ANNUNCIATION.—A Messianic announcement not connected with the academies but given in the Temple to a rustic priest, and a Messiah the offspring of a virgin in Galilee be-

¹ Edersheim.

³ Ewald.

² Keim.

⁴ Edersheim.

JESUS OF NAZARETH

trothed to a humble workman, such a picture of the fulfilment of Israel's hope could never have been conceived by cotemporary Judaism. In such a Messiah there was nothing, either religiously or nationally, to attract, but all to repel. Yet Zacharias was a representative good priest, and the family at Nazareth a typical Jewish household. ¹

The purity of home life, the sanctity of the betrothal, the simplicity of the wedding, and the secrecy of wedded life, were much greater in Galilee than in Jerusalem. Mary's betrothal to Joseph must have been most simple and the dowry the smallest, for both were poor; but "once the ceremony was over, their relations were as sacred as if she were his wedded wife. Any breach would be treated as adultery, and the bond could only be dissolved, as after regular marriage, by divorce." The Annunciation followed. What could have been her feelings? Though the supernatural must, necessarily, have overshadowed her, the self-conscious humility and purity of heart, as unthought blessings were promised, are most prominent.

Not strange to a maiden of the lineage of David betrothed to one of the same line; not strange that he should be called Jesus, for the symbolism of such a name was deeply rooted in Jewish belief; not strange that the Holy Spirit should be the medium, for the idea of the activity of the Spirit, resting on the wise and powerful, was familiar in Israel; but it was the *how* of her own connection with it, that she should be favored, and "the humility of her self-surrender when she willingly submitted to what her heart would feel hardest to bear, the suspicion of her purity before all, especially in the eyes of her betrothed." ² With haste she fled to her aged kinswoman for confirmation and sympathy, and "before she would speak to her betrothed of what, even in married life, is the first secret whispered." Joseph, when told, with great delicacy and sorrowing love, would put her away quietly until in a dream (good dreams were then popularly regarded as divine interpretations) ³ his mind is set at rest, and he hesitates no longer to offer her the moral protection of marriage.

BETHLEHEM.—Old Testament preaching (Micah v, 2) and the

¹ Edersheim.

² Weiss.

³ Talmud.

BETHLEHEM

Rabbinic teaching pointed unhesitatingly to Bethlehem as the birthplace of the Messiah, and when Herod (Matt. ii, 4, 5) asked the question, Hillel, the grandfather of Gamaliel, replied, Bethlehem.

Matthew's account of the birth of Jesus cannot be impugned on any historical grounds. Any such invention would have been most repugnant to all Jewish feeling, and hence impossible. It is known that Augustus made registers of the Roman empire and tributary states. "Such a census, arranged by Augustus and undertaken by Herod after the Jewish method, was, according to Luke, first (*really*) carried out (*completed*) after Herod's death, when Cyrenius was governor of Syria and Judea had become a Roman province."¹ Joseph necessarily went to his native city. Whether law or custom required Mary's presence or not, every feeling and hope would induce her at this time to be in Bethlehem and absent from Nazareth. (Schurer maintains that this census did not occur until ten years later, and Luke was misinformed as to the cause of Joseph's journey.)

What a feeling of rest must have crept over Mary as, after the journey down the eastern side of the Jordan and up the desert regions of Judea, they approached this lovely, fruitful slope, with its spring of sweet water and rows of oaks. "How its names Ephrata (*place of fruit*) and Bethlehem (*house of bread*), following one the other as barley and maize come after grapes and figs,"² would suggest the sweet, quiet idyls of the death of Rachel, that of Ruth, and David, and then that of Chimham. Here they would rest in the khan, the old ancestral site of Boaz and Jesse. But the little town was full of others who had also come to register, and the only privacy they could obtain was the shelter of the stable.

There Jesus was born. Not amid earthly splendor, which, in the light of his eternal glory with the Father would have been as tawdry tinsel, but in the utmost earthly humility. Another proof of the narrative, for what Jewish legend would ever have permitted its Messiah to be born in a stable?

Beyond the fact that the Messiah would be born in Bethlehem

¹ Edersheim.

² Dixon.

BETHLEHEM

was the belief that he would be revealed from the Migdol Eder (*the tower of the flock*).¹ "This was not the watch-tower for the ordinary flocks on the barren shepherd fields beyond Bethlehem, but lay close to the town on the road to Jerusalem." This flock was for the Temple services, and its shepherds were consecrated to the work. The Mishnah also prescribed that these flocks should lie out all the year round.

To these shepherds the angels heralded his coming, and the story told by them in Bethlehem and probably in the Temple, to which they would bring their flocks, brought a wondering expectancy to the hill country.

THE STORY OF THE MAGI.—At this period the priest-sages of the Medes and Persians were dispersed throughout the East. These must have learned of the hope of Israel from the Jews of the dispersion, and as since 120 B. C. the kings of Yemen had professed the Jewish faith, they probably came from thence. "There is an ancient Jewish tradition in one of the smaller Midrashim, that 'the star shall shine forth from the east, and this is the star of the Messiah'; and also in the Book of Elijah, which says a star in the east was to appear two years before the birth of the Messiah."²

Christ was born in 749 A. U. C., or 5 B. C., as our calendar was erroneously settled. Did such a star appear? "In 747 A. U. C., a most remarkable conjunction of the planets Jupiter and Saturn (which occurs only once in 800 years) did take place three times (in May, October, and December), and in 748 A. U. C., Mars joined the constellation."³ In A. D. 1603-04, when they again came into conjunction, Kepler noticed a new brilliant, evanescent star between Jupiter and Saturn. If the same appeared in 6 B. C., it would probably be the star of the Magi. Chinese astronomical tables bear testimony also to the evanescent star.⁴ Its position would stand over Bethlehem, as viewed from Jerusalem.

Herod the Great died in Jericho shortly before a Passover.⁵ An eclipse of the moon had just taken place, which astronomically occurred March 12-13, in 4 B. C.⁶ He therefore died

¹ The Targum.

³ Kepler.

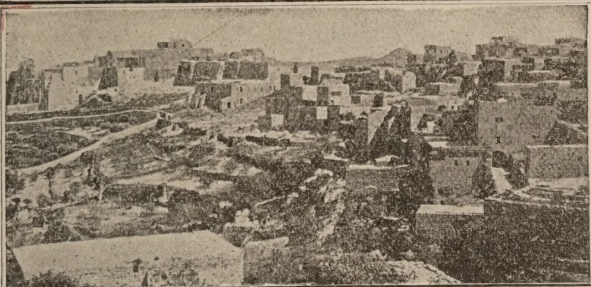
⁵ Josephus.

² Dr. Jellinek.

⁴ Humboldt.

⁶ Wurm.

BETHLEHEM

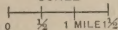


BETHLEHEM

(EPHRATH)

AND ITS SURROUNDINGS

SCALE



HEROD'S SONS

probably on 14th Nisan (*March*, 750 A. U. C.).¹ This year is confirmed by the deposition of his sons. Archelaus was deposed by Augustus in 759 A. U. C.,² and this occurred in the 9th year of his reign.³ Antipas was deposed by Caligula in 792 A. U. C.,⁴ which places the beginning of his reign in 750 A. U. C. The slaughter of the infants—from the size of Bethlehem not over twenty in number—would hardly be noticed in the deeds of murder closing Herod's reign.⁵

By Herod's will Archelaus was given Judea and Samaria; Antipas, Galilee and Perea (the cities of the Decapolis were practically free cities). Philip had Gaulanitis, Trachonitis, Auranitis, and Batanea; Salome, his sister, the cities of Jamnia, Azotus, Phasaelis, and the palace at Ascalon. On her death she bequeathed them to the Empress Julia.⁶ This will was confirmed by Augustus.

"Archelaus, of the sons of Herod, procured for himself the worst reputation."⁷ His rule was violent and tyrannical. He set up and removed the high priests at his pleasure.⁸ After nine years a deputation of Jews and Samaritans repaired to Rome with accusations against him. Augustus deposed and banished him to Vienne, in Gaul, in A. D. 6.

Philip, in a reign of 37 years, proved a good ruler. By moderation, watchfulness, and justice, he maintained peace, rebuilt Paneas, which he named Cæsarea Philippi, and made a prosperous town of Bethsaida.

Herod Antipas reigned 43 years. Luxurious and indulgent, he was, withal, keenly active and cunning (Luke xiii, 32). He paid tribute to the passion of his age by building cities. Sephoris was restored until it became the most beautiful city in Galilee.⁹ Tiberias was built on the Lake of Galilee. In building this an old burying-ground was found, which rendered it unclean for the Jews, so he was obliged to people it with a medley of heathen origin.¹⁰ However, the town lasted longer than any other Herodian city. A true son of Herod, he did not

¹ Schurer.

⁵ Edersheim.

⁸ Josephus.

² Dio Cassius.

⁶ Josephus.

⁹ Ewald.

³ Josephus.

⁷ Schurer.

¹⁰ Schurer.

⁴ Suetonius.

PALESTINE

UNDER THE TETRARCHY

- ARCHELAUS
- HEROD ANTIPAS
- PHILIP
- SALOME
- LYSANIAS
- THE DECAPOLIS
- SYRIA
- NABATEANS



NAZARETH

break with the traditions of Judaism. He went up to the feasts at Jerusalem (Luke xxiii, 7).

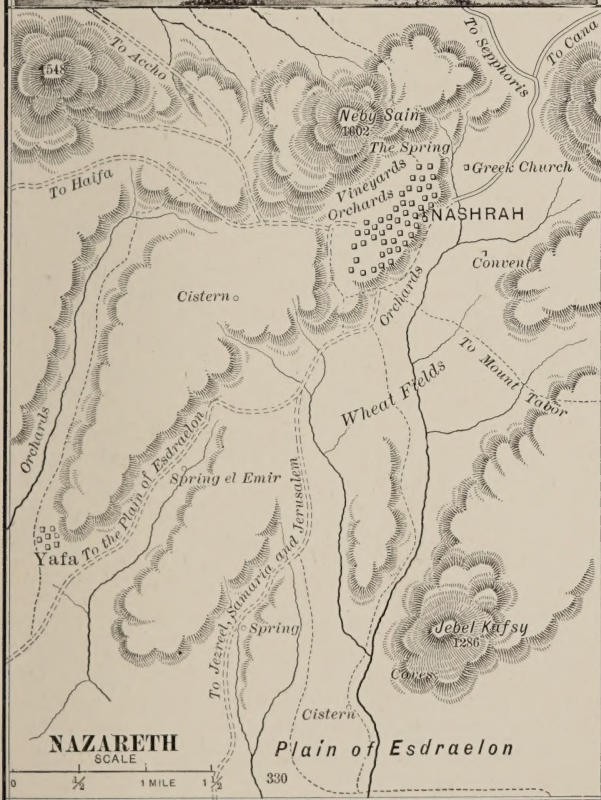
NAZARETH. Just above the Plain of Esdraelon, in a little basin among the hills, lies the village of Nazareth. The landscape is the same that the boy Jesus saw; the spring is the same to which Mary went every day: all else is changed. Instead of being an obscure hamlet, as now, through it passed the great caravan route from Accho to Damascus, the *via Maris*; men of all nations, busy with another life than that of Israel, were in its streets, and to its people came the thoughts, associations, and hopes of the great outside world. "Nazareth was also one of the great centers of Jewish Temple life—a priest center where gathered the priests to prepare for the sacred functions and go in companies to their duties in Jerusalem,"¹ thus keeping informed of all that transpired in Jerusalem and the Temple. "Climb to the edge of the hill which is everywhere within the limits of the village boys' playground, what a view you have." You overlook the road from the coast to the Decapolis. What a procession passes before the boys' gaze. Roman legions, noble-men's litters and chariots with their retinues, Arab caravans from the fords of the Jordan, and Greek merchandise trains going thither. From the southern edge the whole Plain of Esdraelon lies before you teeming with places memorable in Israel's history, the scene of its battles, reminders of Barak, Gideon, Saul, Elijah, and Elisha. "Nor could it have been the eye only that was stirred, for all the rumors of the empire entered Palestine close to Nazareth—the news from Rome."² Priests returning from Jerusalem brought the scandals of the Herods and the policies of the Pharisees. Side by side in that Galilean land went the simple manners and earnest piety of impulsive hearts that looked down on traditionalism but held the true faith, and the hopeless philosophy, loose manners, and licentious worship of the Gentiles. Such was the stirring world in which the boy Jesus lived.

The stay of the Holy Family in Egypt must have been brief. On the return to Nazareth, four more sons and several younger daughters (Mark vi, 3) are added to the family. The *child-life* of Jesus is summed up in one text (Luke ii, 40). His first edu-

¹ Edersheim.

² G. A. Smith.

NAZARETH



THE HOLY FAMILY

cation was, necessarily, by his mother. And what stories might not a true Jewish mother tell! That of her tribe and family—his own history; and the hope of Israel—his own future; his lullaby, the Psalms; his first prayer from the Jewish litany. In his fifth year he would be sent to school, where they began the study of the Law. Up to ten years the Bible would be the exclusive text-book. Once more the veil is lifted, and we see the lad of twelve, when, according to ancient custom, he ceased to be regarded as a child, and could participate in the higher sacred institutions of the nation.

In the spring of A. D. 9, Jesus went, for the first time, with the festive company from Nazareth, chanting the "Psalms of Ascent" (Psa. cxx–cxxxiv), to the Paschal Feast in Jerusalem. What a view Jerusalem and the Temple must have been when seen for the first time, coming from the retirement of a Galilean village! He who looked on it was no ordinary child. "With his first view seemed to have come the thought that it was his Father's House, and with it the first conscious impulse of his Mission and Being."¹

Joseph seems to have died soon after, and Mary became the head of the house. His sisters married, and settled in Nazareth (Mark vi, 3), but shortly before his baptism the family removed to Cana (John ii, 11, 12; iv, 46; xxi, 2).

As he grew up, he was in sympathy with the highest tendencies of his people and the time, as we may judge from the characters of his brothers James and Jude, and his cousin Simon. James had originally been a Pharisee (Epistle of St. James); Jude deeply interested in the Messianic hope and the Apocalyptic books (Jude v, 9, 14, 15). Simon was a nationalist (St. Luke vi, 15).

After the death of Archelaus, Augustus administered the province of Judea, not through the Roman Senate, but directly by a governor, appointed by himself from the *equites*, who should be styled *Procurator*, with the power of a Prætor and capital punishment, but who, in matters of war, was subordinate to the Proconsul of Syria.² It belonged, therefore, to the third class of imperial provinces.³

¹ Edersheim.

² Mommsen.

³ Strabo.

POSITION OF NAZARETH



ROMAN PROCURATORS

Samaria, which had been united with Judea under Herod, was now made a separate province, with its separate laws.¹ The procurator resided at Cæsarea, where he was in close touch with Antioch and Rome. One cohort of soldiers, such as were absolutely necessary, were quartered in Jerusalem, in the Castle of Antonia (Acts xxi, 31), but on feast days the governor took up his residence in Herod's palace,² where he had another cohort (Mark xv, 16), and frequently a detachment of cavalry (Acts xxiii, 23). At such times he administered justice, and had special power to remit one sentence.

Rome, satisfied with supreme power, made itself manifest mainly in the presence of its soldiers, the collection of imperial taxes and local custom fees, and its coins. It gave to the people a considerable measure of freedom and self-administration.³

The Sanhedrim had full powers in religious matters, excepting the death sentence, and the Jewish worship stood under state protection.⁴

Of the first governors, Coponius (A. D. 6-9), Marcus Ambivius (A. D. 9-12), and Annius Rufus (A. D. 12-15), little is known. Valerius Gratus (A. D. 15-26) changed the high priest four times, lastly appointing Joseph, called Kajapha (*Caiaphas*), whose father-in-law, Annas, had formerly held the office. Pontius Pilate (A. D. 26-36) is the procurator known to us as the judge of Jesus Christ.

He was of an "unbending and recklessly hard character." "Corruptibility, violence, robberies, ill treatment of the people, executions without form of trial, endless and intolerable cruelties," are charged against him.⁵ Ignorant and unwilling to ascertain the prejudices of the people, his relations with the Jews were continually embittered by popular uprisings (Luke xiii, 1; Mark xv, 7; Luke xxiii, 19). His utter recklessness in the slaughter of the Samaritans on a pilgrimage to Mount Gerizim with no revolutionary intentions brought his overthrow, and Vitellius sent Pilate to Rome to answer for his conduct.

JOHN THE BAPTIST. In the fifteenth year of Tiberius (A. D. 27), a voice echoed through the land, "the kingdom of heaven is at hand." Expectancy was at its utmost tension.

¹ Tacitus.

³ Schurer.

⁵ Philo.

² Philo.

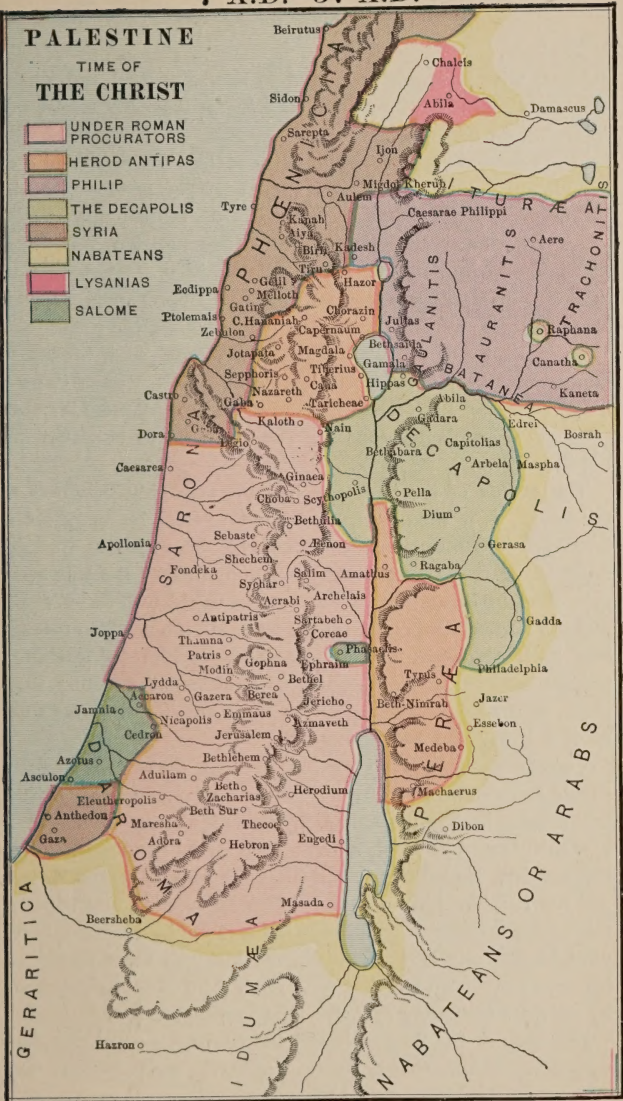
⁴ Josephus.

7 A.D.—37 A.D.

PALESTINE

TIME OF
THE CHRIST

- UNDER ROMAN PROCURATORS
- HEROD ANTIPAS
- PHILIP
- THE DECAPOLIS
- SYRIA
- NABATEANS
- LYSANIAS
- SALOME



JOHN THE BAPTIST

Jesus, who had quietly waited to learn the how and when of his life's consecration, came to John in the early winter of A. D. 28, for baptism.

In the descent and abiding presence of the Holy Spirit and the audible testimony of the Father, those questions were answered. The baptism of Jesus was the last act of his private life; henceforward his inner consciousness proclaims him as Christ, the Messiah. In entering upon his public ministry, "he chose as a title, Son of Man. He worked as a man among men, a friend among friends, a tender healer and helper among the suffering." Yet every act and utterance was grandly regal, as if his kingdom were already in full operation. About the towns of Capernaum (whither his family had now moved), Bethsaida, and Chorazin were his first labors. Then he went to Jerusalem to the Passover.

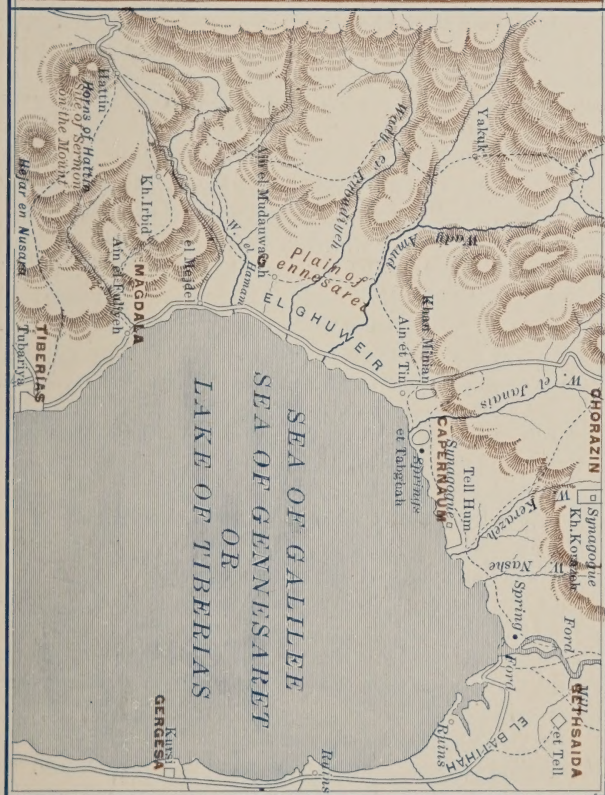
The events of the first year had unmistakably shown that the world, as it then was, would not tolerate his work. He knew he must make it indestructible in case of his death. He must found a community different from that of the true religion then in existence. If the outside world was too hostile, and the ancient community of the true God too weak to receive into itself his spirit, he must draw about him an intimate, though sufficiently large, circle of disciples, and within that circle, as a *new* community of the same *true* God, render that spirit a living and native force.¹

Twelve disciples were selected. That these twelve men should learn more perfectly the nature and requirements of the true religion itself, and particularly in relation to the religion that was then taught in Israel; based on the sacred Scriptures, Christ first specially taught them apart (thus the Sermon on the Mount and the Parables have a sound, historical setting), and then to this higher instruction added practical training by journeys, both with himself and alone. Finally, he instructs them regarding his own nature, and makes their inner faith absolutely certain by outward testimony as well — the Transfiguration.

Jerusalem of the time of Herod and Christ is a royal city, but very different from that of the time of David and Solomon. On

¹ Ewald.

SCENE OF CHRIST'S TEACHINGS



CITY OF JERUSALEM

the eastern hill (see also maps 86 and 88), the Jebusite fort of Zion and the City of David has been succeeded by Ophel, the priests' quarter. On Mount Moriah the Temple building of Nehemiah's time has been replaced by Herod's structure. On the site of the royal palace and stables of Solomon stands the Royal Cloister, from which a magnificent bridge spanning the Tyropœon Valley leads to the Upper City. North of the old Temple area stands the Castle of Antonia, which has taken the place of Fort Baris of the Macedonian and Maccabean period; this, with its walls and turrets, towers above and commands the sacred edifice, with which it is connected by stairs and a subterranean passage. To the far north, separated from Antonia by a deep ditch, lies the new suburb, Bezetha, where is the Pool of Bethesda.

The southwest hill was called the Upper City. Here, just over the bridge, was the palace of the Asmoneans, overlooking the Xystos, where popular assemblies were held. Behind these, terrace above terrace, lay handsome residences, until the crest of the hill was reached where Herod had built his palace, inclosed by walls and three flanking towers. To the south lay the house of Caiaphas the high priest. On the slopes of the Akra hill in the northwest lay the Lower City, known also in its lower portions as "The Suburb." "This was the business quarter, with its markets, bazaars, and streets of trades and guilds." Out of its Fish Gate ran the great northern road which led past the royal caverns, past Golgotha, the place of stoning.

The old wall of David and Solomon, inclosing the Upper City, and thence by the Pool of Siloam to and about Ophel to the Temple inclosure, still remained, as did the second wall inclosing the Lower City built by Hezekiah and repaired by Nehemiah.

This was the city above ground, but "there was an underground Jerusalem that burrowed everywhere." Then, as now, the streets were narrow. Hundreds of synagogues and schools existed. The population was 250,000, but at Passover time nearly 3,000,000.

The Temple area, comprising the Sanctuary proper and its surrounding cloisters, covered the summit of Mount Moriah, the space now embraced by the Haram area.

[illegible]

1. <i>The Temple.</i>	7. <i>Pool of Bethesda</i>	14. <i>Pharisee Tower</i>
2. <i>Solomons Porch</i>	8. <i>Pool of Israel</i>	15. <i>Marianne Tower</i>
3. <i>The Royal Cloister</i>	9. <i>Xystus (Gymnasium)</i>	16. <i>Hippicus Tower</i>
4. <i>Herods Extension</i>	10. <i>The Ascent</i>	17. <i>Herods Palace</i>
5. <i>Courtyard of Antonia</i>	11. <i>Pool of Struthion.</i>	18. <i>Gardens of Herod</i>
6. <i>Castle of Antonia</i>	12. <i>Akra Castle</i>	19. <i>House of Caiaphas</i>
<i>or Baris</i>	13. <i>Pool of Amygdalon</i>	20. <i>Palace of the Hasmoneans</i>

THE TEMPLE AREA

The approaches on the south were the ancient double and triple gates passing under the royal cloister of Herod and terminating in the court of the Gentiles, opposite the Huldah gates of the Sanctuary itself.

On the east there was only the Golden Gate, from which a road led into the Valley of the Kedron.

On the north was also only one, the Tadi Gate, through which, by an underground passage, cattle destined for sacrifice reached the Sanctuary.

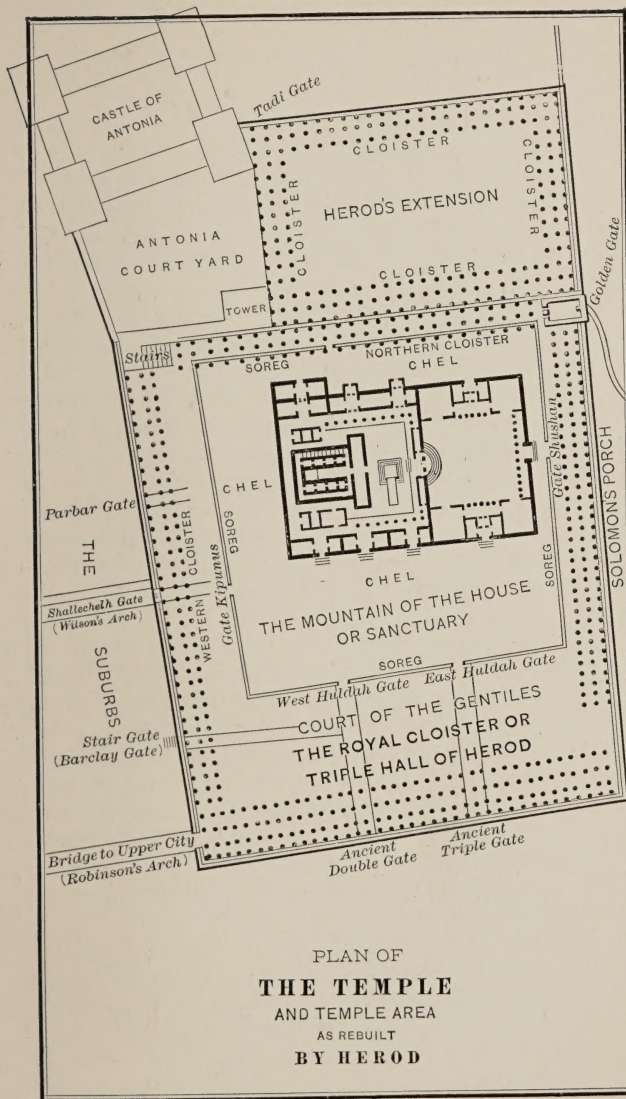
On the west were four gates: one leading from Herod's Cloisters across the bridge to the Upper City, one by the Shallecheth Gate over "The Ascent to the Temple," into what is now David's Street, and two leading down into "The Suburbs," or Lower City, the southernmost of which leads upward from near the Xystos by an underground passage, which joins that from the Double Gate.

Within the Western and Northern Cloisters, the Triple Hall of Herod and Solomon's Porch, which comprise the Court of the Gentiles, lies "The Mountain of the House," or Sanctuary proper, 500 cubits square (750 feet),¹ surrounded by a low wall called the Soreg, upon which were the notices which warned Gentiles from entering under pain of death (Acts xxi, 28-31). Within this *chel*, or outer court, was the Temple building itself. This inner court was again divided by a wall into two divisions: a western and an eastern. The latter, the Court of the Women, 202½ feet square,—not so called because none but women could enter, but because women as well as men were allowed there,—had its main entrance from Solomon's Porch by a beautiful gateway, with its two-leaved gate made of brass—the Gate Shushan, where beggars were in the habit of sitting (Acts iii, 2). In this court were the treasury chests (Mark xii, 41-44), chambers for wood and oil, for the cleansing of lepers, and for Nazarites. A view was given of the great altar and holy place through the Gate Nicanor.

The western half was reserved exclusively for males, and within it stood the Temple proper. The building was not large, but very handsome. As each successive court was higher than

¹ Mishna.

PLAN OF THE TEMPLE AREA



PLAN OF
THE TEMPLE
 AND TEMPLE AREA
 AS REBUILT
 BY HEROD

THE TEMPLE BUILDING

its predecessor, the Temple itself stood on the highest point of the whole inclosure.

The Temple Chamber was 91½ feet long, 30 feet wide, and 60 feet high. This was divided by a curtain cutting off the inner thirty feet, where was the Holy of Holies, over the rock Sakrah, which was possibly the rock of foundation upon which the Ark was placed. In the Holy Place stood the *golden altar of incense*, upon which incense had to be offered morning and evening. On one side the *golden candlestick*, with its seven branches kept constantly burning; on the other the *golden table for shew bread*, on which twelve loaves had to be placed every Sabbath. About the Temple were little chambers, and above it a larger room of the same size. Before the Temple, in the open air, within the Court of the Priests, stood the *great altar of burnt offering*, thirty-six feet square on the top, built of unhewn stones which no tool had ever touched. To the south was a gradual ascent, also of unhewn stones, and to the north the *place for slaughtering the victims*, rings to which the animals were tied, and pillars on which to hang them when killed. Between the altar and the Temple stood also the brazen laver.

Behind this court were chambers for use in connection with the sacrifice and the room *Gazeth*, where the Sanhedrim held its meetings. It had also an entrance into the Court of Israel, so that members who did not belong to the priesthood could sit in it without passing the boundary of the Court of the Priests. Surrounding the latter was the Court of Israel, with its main entrance from the Court of the Women, and three gates each on the north and south. Those on the north, called Nitsus and Abtinus, had upper rooms for use of the priests, while the third, Moked, was a regular house, where the priests on duty slept.¹ Such was the Temple in Christ's day.

“Whatever, as an individual, placed in this age, Christ, by human-divine toil and love, could do to found and train a community in the perfect religion had been done, fully, perfectly, beyond any possibility of its destruction.”²

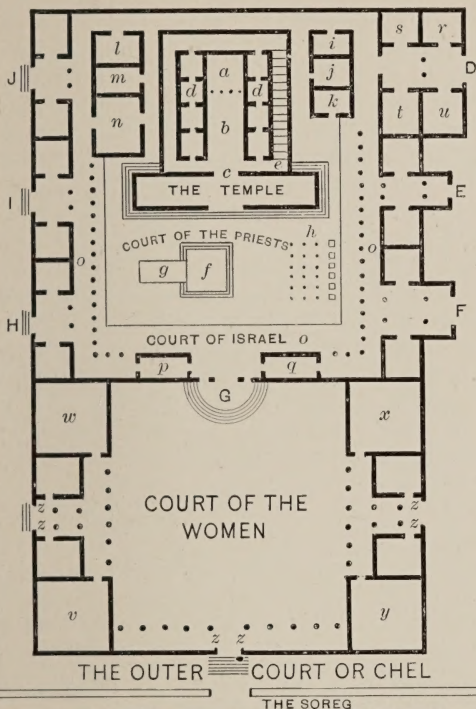
The time had now come to turn his face toward Jerusalem.

¹ C. M. Watson.

² Ewald.

THE TEMPLE BUILDING

THE OUTER COURT OR CHEL



THE SOREG

THE TEMPLE

- a. Holy of Holies
- b. The Holy Place
- c. The Porch
- d. Little Chambers
- e. Stairs to the Upper Chambers

COURT OF THE PRIESTS

- f. Altar of Sacrifice
- g. Ascent to Altar
- h. Place of Animals
- i. Chamber of Salt
- j. " Parvah
- k. " of Washing
- l. " of Wood
- m. " Draw Well
- n. " Gazith

COURT OF ISRAEL

- o. Inner Cloisters
- p. The Vestments
- q. Pancake Maker

GATES OF THE INNER COURT

- D. Gate Moked
- r. To Bath Room
- s. For Lambs
- t. For Shew Bread
- u. Altar Stones
- E. Gate Abtinias
- F. " Nitsus
- G. " Nicanor
- H. Water Gate

- I. Gate of the Firstborn
- J. Gate of Kindling

COURT OF THE WOMEN

- v. For Nazarites
- w. " Oil
- x. " Lepers
- y. " Wood
- z. Treasury Chests

GOING UP TO JERUSALEM

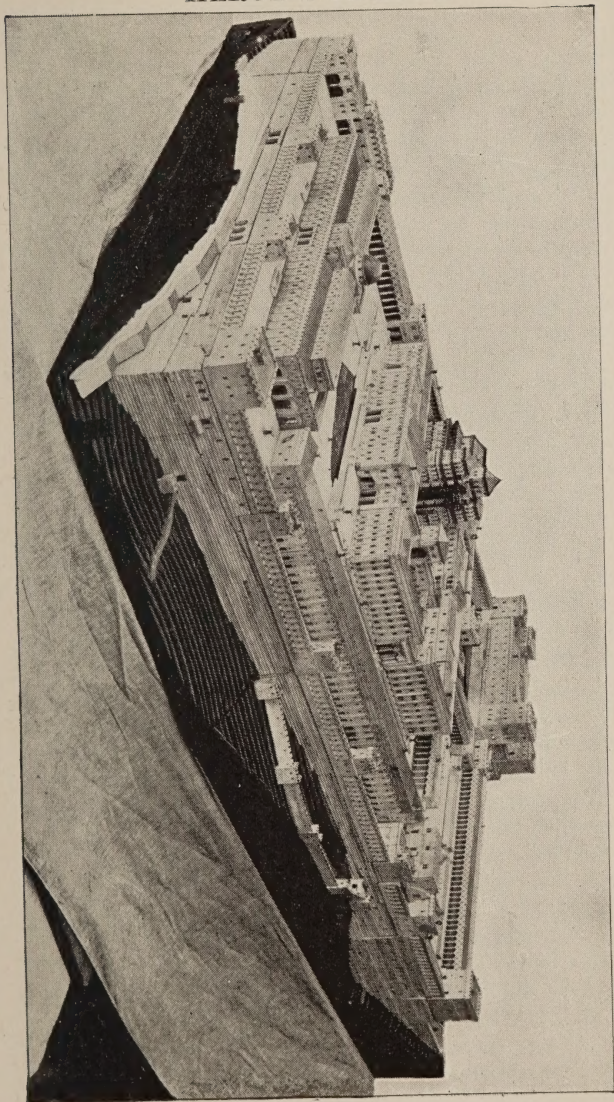
He clearly foresaw what awaited Him there. He knew, also, it was only fulfilling the Divine will. Jesus entered Jerusalem as a king, coming as the only one who could save her and the people. Not the Messiah of Israel's conception, but the one of prophetic picture (Zach. ix, 9). In the Temple, to the Jews, he proclaimed his Divine mission (John viii, 23-59), but "Israel, hardened in the self-chosen course of its religious development, could not and, despite the clearest evidence, did not believe." The doctrine of man's moral ruin as the basis of Christianity, the ultimate reason for the need of a Redeemer, was the point of divergence between Christ and the rulers. To the Greeks he held out hope, for the hour was at hand when not merely as the Messiah of Israel, but in his world-wide bearing as the Son of Man, he was to be glorified by dying for the salvation of the world, and so opening the Kingdom of Heaven to all believers (St. John xii, 23, 24, 31, 32). To his disciples he administered comfort and consolation which should sustain them under the coming blow and separation.

The events of the last day followed rapidly.

The Last Supper, probably at the house of Mark's father, and then the trysting place at the oil-press—*Gethsemane*, on Olivet's western slope. The betrayal and march to the house of Annas, at that time the chief examining judge. Then to the house of Caiaphas, whither the Sanhedrim were hastily summoned. Here Christ again affirms that he is the Messiah, the Son of God. If he were not, he was an impostor and blasphemer. Let history and the heart and conscience of mankind answer which.¹ Condemned by the Sanhedrim, he is sent successively to Pilate, now at the Prætorium in Herod's palace, to Herod Antipas in the palace of the Asmoneans, and thence back to Pilate. There, in answer to the hoarse cry of "Crucify," "His blood be upon us and our children," "We have no king but Cæsar," sentence was passed, and the sad procession, with Christ bending under the cross, passed through the gate in the first wall, into the Lower City with its shops, markets, and bazaars—now, indeed, closed, for it was the holy feast-day, but teeming with life—up the ascent to the Fish Gate which led from "The Suburb" to

¹ Graetz.

HEROD'S TEMPLE



THE CRUCIFIXION

Bezetha outside the walls (this, it will be noticed, differs from the Via Dolorosa of the present day). Golgotha was near at hand—the ancient Jewish place of stoning, a high, round, rocky plateau, skull-shaped, above Jeremiah's Grotto. Fisher Howe, of Brooklyn, N. Y., first called attention to the place, and that site is now generally accepted. In a garden near by to the west, lies the tomb discovered by Lieut.-Colonel Conder which may be that of Joseph of Arimathæa (John xix, 42).

The Latin cross + was probably used.¹ The inscription was in Latin, Greek, and Aramaic. Matthew quotes the first, Mark the second, and St. John the Aramaic.

So Christ, being without sin, died, a ransom for all, to redeem us from sin (Matt. xx, 28; Heb. ix, 12; II Cor. v, 15; Gal. iii, 13; Tit. ii, 14). The Veil of the Temple (the Holy of Holies) was rent, signifying God's departure from Israel. That some great catastrophe betokening the destruction of the Temple took place at this time is confirmed by Tacitus, Josephus, the Talmud, and early Christian tradition.²

"In the life and death of Christ, not only had the highest aim of Israel's whole history been attained as far as this was possible for an individual, but the great turning-point of all past history and the true commencement of a perfectly new bent and direction of spiritual life had been actually supplied to all men and nations."³ From this great boundary line of the ages commences the higher operation on the world of its pure effects, which must continue to operate until that perfection which existed in him shall become the possession of the whole race.

The disciples of Jesus could not comprehend his death, just because they believed him to be the Messiah, and regarded his work as stopped. They only lacked what Christians of to-day often lack, absolute faith in true immortality and a living Christ. Their stupefaction was dispelled by the Master reappearing in their midst.

"Nothing is better established, historically, than that Christ, having arisen from the dead, appeared to his disciples (I Cor. xv, 5-8), and that the renewed sight of him was the beginning of their new higher faith and all their Christian work."⁴ Im-

¹ Justin Martyr. Irenæus.

³ Ewald.

² Edersheim.

⁴ Ewald.

PALESTINE

AFTER THE DEATH OF

PHILIP

-  UNDER ROMAN PROCURATORS
-  HEROD ANTIPAS
-  AGRIPPA
-  THE DECAPOLIS
-  SYRIA
-  NABATEANS



THE DAY OF PENTECOST

agine the extreme surprise and intense excitement of the disciples during the next forty days, until his Ascension. Then came the intensification of the hope of his reappearing as judge. They now had the evidence that he was, indeed, the Son of God, the long-expected Messiah, and their work plainly lay in firmly maintaining this fact against all the world. That meant, however, imprisonment, crucifixion, death; so they kept together in retirement.

WHIT-SUNDAY.—This year the Feast of Pentecost fell on Sunday. The Holy Spirit, which Christ had promised, descended in power. If before they were constrained by fear, now in public they are confessing their Master with an enthusiasm and gladness in their new work.

“The Day of Pentecost is the natal hour of Christianity as it exists, and is perpetuated on earth without the presence of Christ in the flesh.”¹

With such great accession in numbers (Acts ii, 41, 47; iv, 4), the Christian church was organized, the Lord's Supper and the Lord's Day observed, and a community of goods established.

“Their Jewish connections could only be swerved by degrees. They were first, like their Master, sent to Israel. National in their prejudices, but cosmopolitan in spirit, they gave their attention to the work nearest at hand. This explains the exclusively Jewish leaning of the first apostles.”²

The right of the Christian church to exist arose before the Sanhedrim. Stephen headed the innumerable list of Christian martyrs (A. D. 38). The church was circumscribed. The heads of the community clung to Jerusalem, but its powerful impulses went forth to the Gentiles, commencing with Peter in A. D. 45. (For Paul's labors see Appendix.)

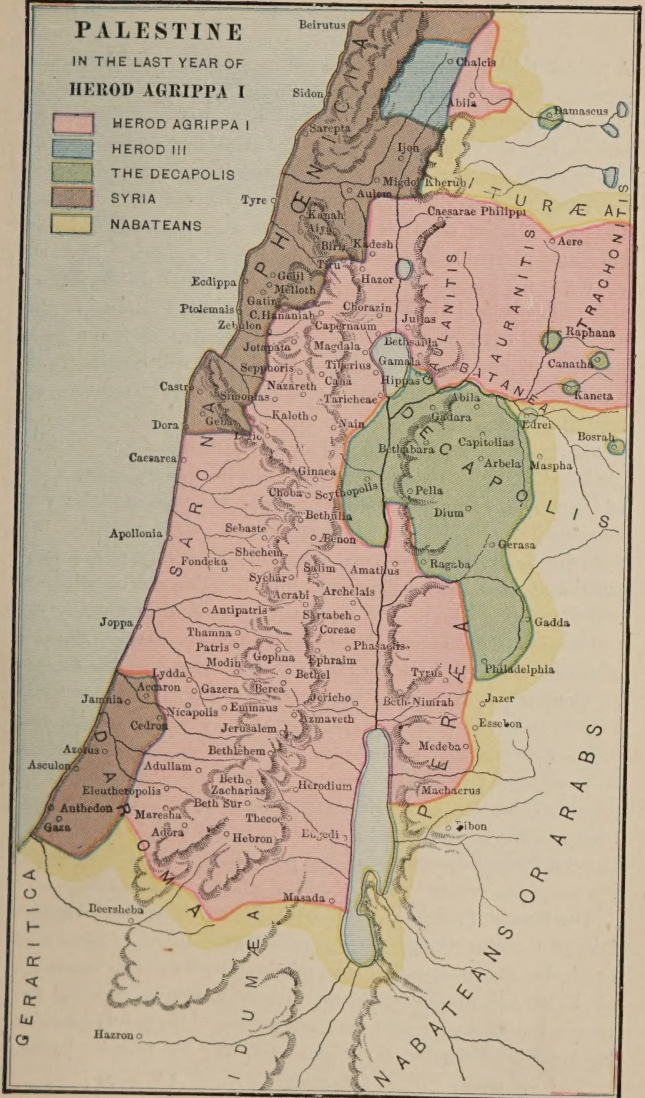
Agrippa I, the grandson of Herod the Great, was brought up at Rome with the younger Drusus, son of the emperor Tiberius. After his mother's death extravagant habits exhausted his means, and necessitated his return to Palestine. After hard experiences on borrowed money he again found his way to Rome, and was intrusted by the emperor with the oversight of his grandson. Here he became intimate with, and befriended, Caius Caligula.

¹ Ewald.

² Karl Sell.

PALESTINE IN THE LAST YEAR OF HEROD AGRIPPA I

- HEROD AGRIPPA I
- HEROD III
- THE DECAPOLIS
- SYRIA
- NABATEANS



AGRIPPA I

A remark that his fortunes would not mend until Caligula should succeed Tiberius having reached the latter's ears, he was at once imprisoned, where he remained until the death of Tiberius, A. D. 37. With the accession of Caligula as emperor began Agrippa's good fortune. He was liberated at once, and was given the tetrarchies of Philip and Lysanias, with the title of king. Two years later, when Herod Antipas was deposed, Caligula bestowed Galilee and Perea (A. D. 40) also on Agrippa. In A. D. 41, when his patron was murdered, Agrippa was still in Rome, and "contributed largely to elevate the feeble Claudius to the throne."¹ Claudius thereby not only confirmed his former possessions and title, but added to them also the provinces of Judea and Samaria, thus uniting again the whole territory of Herod the Great.

Agrippa now, from policy, led a Pharisaical life of piety, a simple Israelite² (when out of the Holy Land he was a liberal patron of Greek culture and gladiatorial shows), naturally amiable and benevolent. He began to build a new wall inclosing the northern new quarter of Jerusalem, which Josephus says would have made the city impregnable, but the Emperor would not allow its completion. He especially pleased the Jews by his persecution of the young Christian community. James, the son of Zebedee, he put to death, and Peter escaped only by a miracle (Acts xii, 1-19). After reigning three years he died at Cæsarea A. D. 44.³ Both Acts (xii, 19-23) and Josephus (Antiq. xix, 8, 2) substantially agree as to the circumstances. Owing to the lad's youth (17) Claudius did not confirm his son as king, but placed all Palestine under Roman Procurators. These Procurators trampled all right, law, and prejudices of the people under foot, repressed every movement of the popular life, and finally drove the people to revolt.

The Roman Procurators following the death of King Agrippa I were Cuspius Fadus (A. D. 44—) and Tiberius Alexander (—A. D. 48), an apostate Jew, followed by Ventidius Cumanus (A. D. 48-52), during whose time serious collisions occurred between the Roman troops and the people. He was succeeded by Antonius Felix (A. D. 52-60) who, like his brother Pallas,

¹ Josephus.

² Talmud.

³ Wieseke.

JERUSALEM



TIME OF AGRIPPA

- | | | |
|----------------------------------|------------------------|------------------------------|
| 1. The Temple. | 7. Pool of Bethesda | 14. Phasael Tower |
| 2. Solomons Porch | 8. Pool of Israel | 15. Mariamne Tower |
| 3. The Royal Cloister | 9. Xystus (Gymnasium) | 16. Hippicus Tower |
| 4. Herods Extension | 10. The Ascent | 17. Herods Palace |
| 5. Courtyard of Antonia | 11. Pool of Struthion. | 18. Gardens of Herod |
| 6. Castle of Antonia
or Baris | 12. Akra Castle | 19. House of Caiaphas |
| | 13. Pool of Amygdalon | 20. Palace of the Hasmonians |

FELIX AND FESTUS

one of the Emperor's favorites, was a freedman. "With all manner of cruelty and lust he exercised royal functions in the spirit of a slave."¹ One of his three wives was the beautiful Jewess Drusilla, daughter of Agrippa I. Under him the bitter feeling against Rome grew rapidly, rebellion became permanent, and the opening of the final drama began.

In the two last years of Felix occurred the imprisonment of the apostle Paul at Cæsarea (Acts xxiii, xxiv). He was recalled by Nero, and Porcius Festus (A. D. 60-62) was appointed as his successor, "a man who, though disposed to act righteously, found himself utterly unable to undo the mischief wrought by the misdeeds of his predecessor."² It was he who, on the apostle Paul's own demand, sent him to Rome (Acts xxv, xxvi). He lived only two years. Then came Albinus (A. D. 62-64), of whom "there was no sort of wickedness that could be mentioned in which he had not a hand."³ The last Procurator was Gessius Florus (A. D. 64-66), and at the same time the worst. Meantime, in A. D. 50, Claudius gave HEROD AGRIPPA II the small kingdom of Chalcis. In A. D. 53, in lieu of Chalcis, the latter received the former tetrarchy of Philip with Abila and Helbon. This was further enlarged through Nero's favor by parts of Galilee and Perea. In public policy Agrippa II unconditionally subordinated himself to the Roman government, but sought to keep on good terms with Judaism. His father, for policy, had sided with the Pharisees, but he exhibited utter indifference (Acts xxvi, 28). When the revolution broke out in A. D. 66 he tried to avert the storm. After hostilities commenced, he was unhesitatingly on the Roman side. He died in the third year of Trajan, A. D. 100. The Zealots had quietly made rapid progress, fostered by the unjust acts of the Roman governors, and encouraged by Rome's leniency to the Jews beyond other nations. The final outbreak came when Florus demanded seventeen talents from the Temple treasury.

The moderate party, comprising the best and noblest men of the nation, opposed the war, but the Zealots prevailed. First successes, especially the defeat of Cestius Gallus, led to delusive hopes.

¹ Tacitus.

² Schurer.

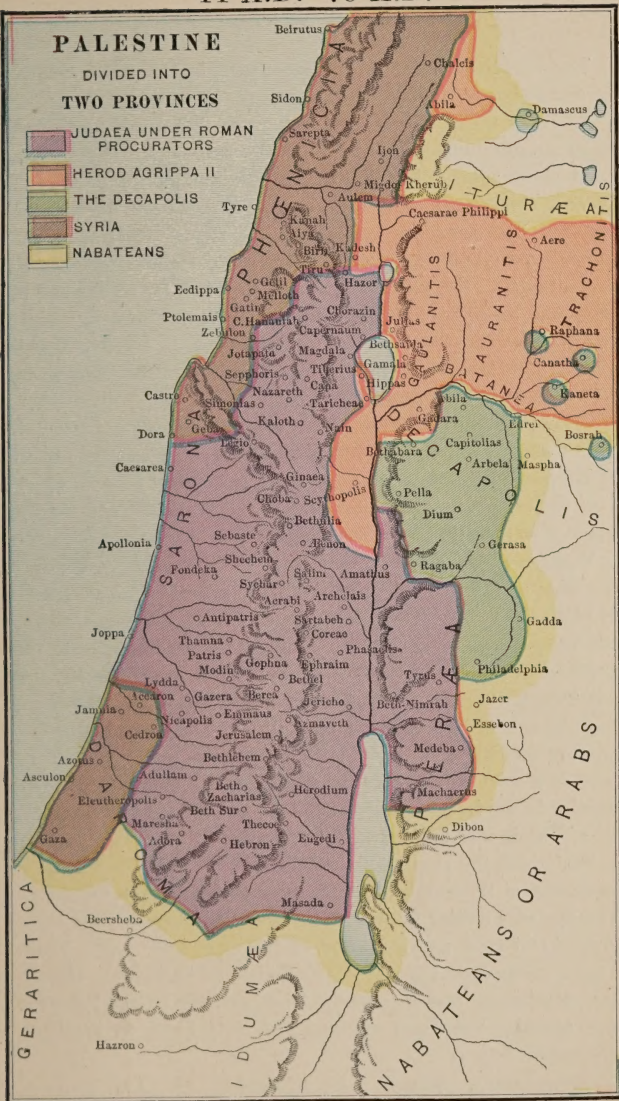
³ Josephus.

PALESTINE

DIVIDED INTO

TWO PROVINCES

- JUDAEA UNDER ROMAN PROCURATORS
- HEROD AGRIPPA II
- THE DECAPOLIS
- SYRIA
- NABATEANS



DESTRUCTION OF JERUSALEM

The Christian church in Jerusalem was, in this crisis, obliged to decide upon a policy.

Smarting under Nero's persecution, and insomuch as the Judean struggle was against heathenism, they might make common cause against Rome. But the church looked to Christ's second coming to right its wrongs; its attitude toward the heathen had already changed (Epistle to the Hebrews), and James's martyrdom had loosened the bond of the parent church to Jerusalem. So, when in the autumn of A. D. 66 the call to arms was heard in Jerusalem, the followers of Christ in a body removed over Jordan to Pella.¹ In this way it practically separated itself from Judaism. In Jerusalem the infant church was lost sight of in more serious matters.

A Jewish state and armies were now organized, and the war with Rome fought to the bitter end. Nero confided the conduct of the war to Vespasian and his son Titus. The year A. D. 67 saw the complete subjection of Galilee; A. D. 68 and 69 the balance of Palestine, excepting Jerusalem.

Vespasian now returned to Rome, and left Titus to conduct the siege of the city. Jerusalem itself was, meantime, the prey to violent factions. The Priestly Zealots, with Eleazer, occupied the Temple area down to the limits of the Priests' Court; the Learned Zealots, under John, occupied the lower courts and adjoining portions of the city; the Popular Zealots, under Simon, the Upper and part of the Lower City. The siege lasted five months, and by all factions "was fought with a mighty courage born of a spirit of freedom and devotion to a religion esteemed worthy to die for."² Famine and disease helped the Romans. The Temple was taken and burned August 10, A. D. 70, and in September the Upper City was captured. The prisoners were estimated at 97,000, and those who perished at 1,100,000.³ The city was leveled even with the ground, excepting the three towers of Herod and a portion of the west wall. The Tenth Legion camped on the site. Titus returned to Rome. Herodium, Machæras, and Masada fell later, and the fate of Palestine was sealed. Vespasian retained the Holy Land as a private possession.⁴

¹ Eusebius.

² Ewald.

³ Josephus.

⁴ Schurer.

PALESTINE

TIME OF THE FINAL
WAR WITH ROME

EXTENT OF THE REVOLT

- JEWISH—JAN. 1, 67
- HEROD AGRIPPA II
- THE DECAPOLIS
- SYRIA
- NABATEANS



JUDAISM AND CHRISTIANITY

The former Temple tax of two drachmas was hereafter exacted from the Jews for the support of the temple of Jupiter.

Christianity had, so far, been so interwoven with Judaism that it felt the blow almost as severely. Each had to make an independent start; each affected the other. To the ancient faith the abolishment of the Sanhedrim and the cessation of the sacrificial worship¹ brought a great change. The Sadducees had disappeared. The remaining priests, without work, sank into obscurity. "A Jewish magistrate no longer existed; the one gathering point was the Law."² Rabbis (*doctors*) entered into possession. A school was founded at Jamnia; a doctors' corporation, owning and ruling men's minds after the old national idea. At the beginning of the second century the college of learned men nominally occupied the position of the Sanhedrim,³ and this court of justice was voluntarily accepted by the Jewish people. It prohibited intercourse with the Christians.⁴ The Romans did not trouble themselves with what they regarded as the wretched remains of the nation.

To Christianity, no help could have been more favorable for an historical development. Freed from internal uncertainty by a higher power, it was now independent. How did it use its freedom? With no attempt to political power. Strengthened by the fulfilment of Christ's prophecy (Mark xiii, 2), as living under Christ's eye and expecting his coming, they held aloof in family and church, and grew strong spiritually.

The Apostles (except John) were now dead. The new generation were mostly of heathen birth. Some, termed Gnostics, tried to make a philosophy of Christ's teachings. Jude's Epistle was written against such. There was a tendency towards exclusive Jewish-Christian churches. Against such were the First Epistle of St. John and Revelation written. "John preserved the pure, primitive truths of Christianity. In this period the foundations of the genuine, progressive Christian church were laid, broadly catholic."⁵

During the Flavian Dynasty (to A. D. 96), though there were powerful motives working in this direction, no outward move-

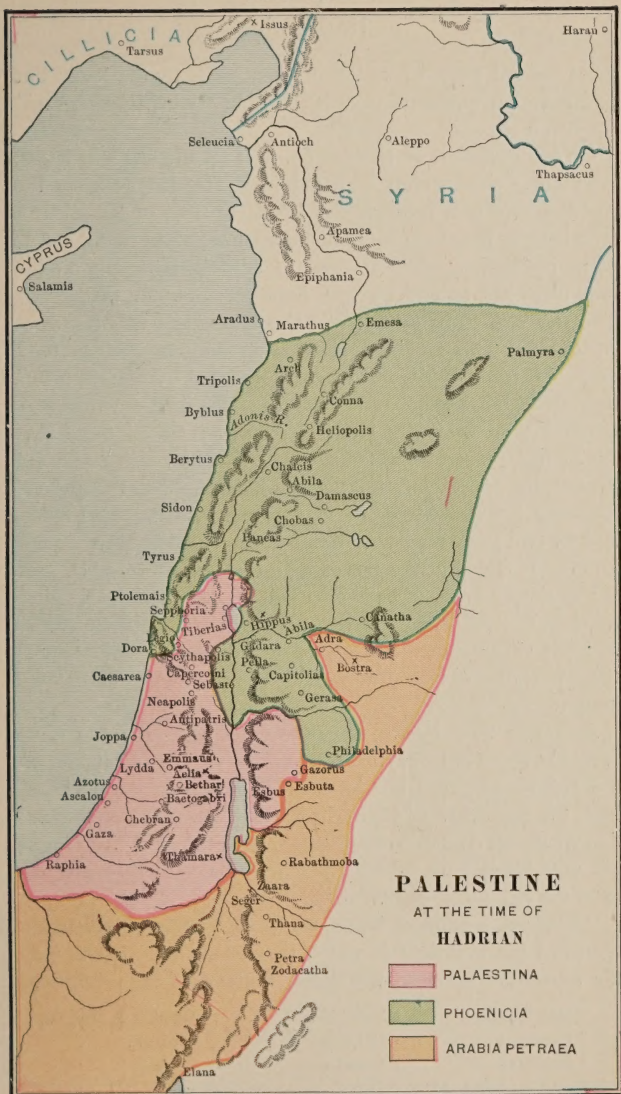
¹ Talmud. Justinian.

³ Origen.

⁵ Ewald.

² Schurer.

⁴ Graetz.



HADRIAN

ment toward renewed nationality was made by the Jews; but under Trajan outbursts occurred first in Egypt, Cyrene,¹ and Cyprus.²

On the accession of Hadrian (A. D. 132) an edict was issued prohibiting circumcision.³ In addition, Hadrian designed the erection of a new heathen city upon the ruins of Jerusalem.⁴ "So long as Jerusalem lay in ruins, the Jews could cherish hopes of its restoration. The erection of a heathen temple on the holy place put an end to these hopes in a terrible manner."⁵ The city was to be called *Ælia Capitolina*, and was begun in A. D. 130. This proposed profanation brought matters to a crisis. A revolt broke out in A. D. 132, led by Simon, popularly called Bar-Kókheba (*Cochba, son of the star*),⁶ whose pretensions were evidently Messianic, and for whom the Rabbi Akiba had prepared his followers. With him was associated Eleazer, the priest. Into this war the Judeans threw themselves, knowing it was a life or death struggle. All Palestine arose, and for two years they were successful. The details we do not know. It ended in the fall of Beth-ther August 9, A. D. 135. It was simply a war of extermination. Galilee had not an olive tree left.⁷ "All Judea was well-nigh a desert." Fifty fortresses and 985 villages were destroyed; 580,000 Jews fell in battle; those who died of famine or wounds or were sold as slaves were innumerable."⁸

Ælia was now built. Its walls followed nearly the same course as those of to-day.⁹ A temple was erected to Jupiter on the old Temple site; one to Venus where, according to Eusebius, the Sepulcher of Christ had been; also a statue to Hadrian where the altar to Jehovah stood.¹⁰ The rest of the Temple hill was plowed up.¹¹ No Jew was allowed, thereafter, to enter the city under pain of death.¹²

"Without a political home, the Jews the more persistently cherished the birthright in which they all shared. In this way the separation between them and the rest of the world was

¹ Dio Cassius.

² Eusebius.

³ Spartian.

⁴ Dio Cassius.

⁵ Schurer.

⁶ De Saulcy.

⁷ Edersheim.

⁸ Dio Cassius.

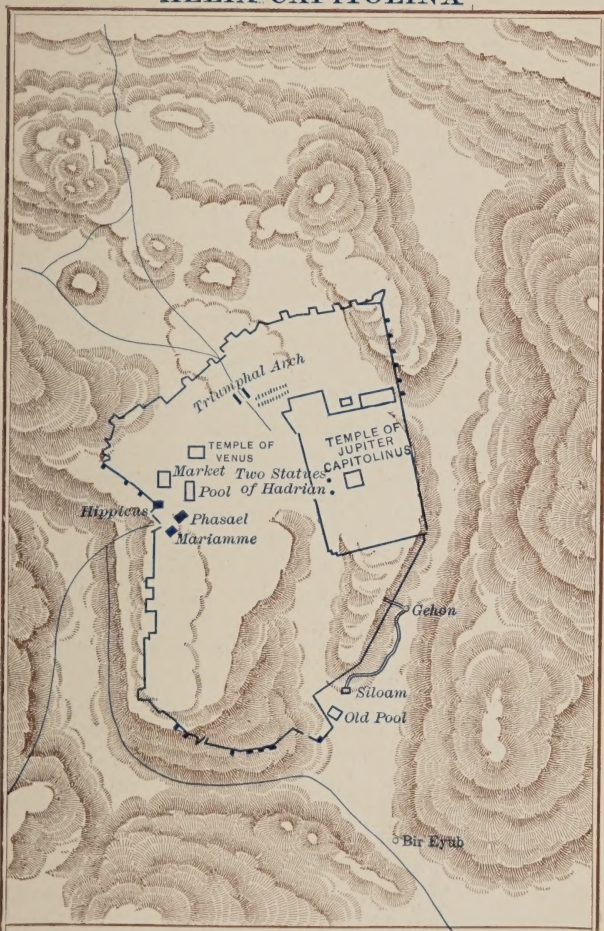
⁹ Bordeaux Pilgrim.

¹⁰ Jerome.

¹¹ Graetz.

¹² Justin.

AELIA CAPITOLINA



ROMAN JERUSALEM

AS REBUILT BY
THE EMPEROR HADRIAN 136 A.D.

THE TALMUD

more and more sharply defined. They, properly and essentially, were strangers in the pagan world.”¹

Gradually, however, as times grew more settled, the school of the Rabbis was revived, first at Ausha in the plain of Acre, then at Shafram, two miles northeast. From there it was moved to Beth-Shaaraim, probably on the plateau east of Mount Tabor, and finally to Tiberias, where there were 13 synagogues, where it remained until the time of Constantine. Then the Palestine schools were obliged to close and their scholars emigrated to Babylon. It was in these schools that the oral Law—the Halacha, *rule* or legal commentary, and the Hagada, *legend* or poetic narrative—was committed to writing lest it should be forgotten. Rabbi Jehudah ha-Nasi arranged the sayings of the Halacha, which came to be known as the Mishnah, containing a code of nearly four thousand rules. To this was later added a complement from the Hagada called the Gemara. These two together form the Talmud. As this was intended for the more learned, expositions were given to the people which formed the Midrash. Of the Talmud, there are two in existence, the Jerusalem and the Babylonian, of which the latter is the more perfect.²

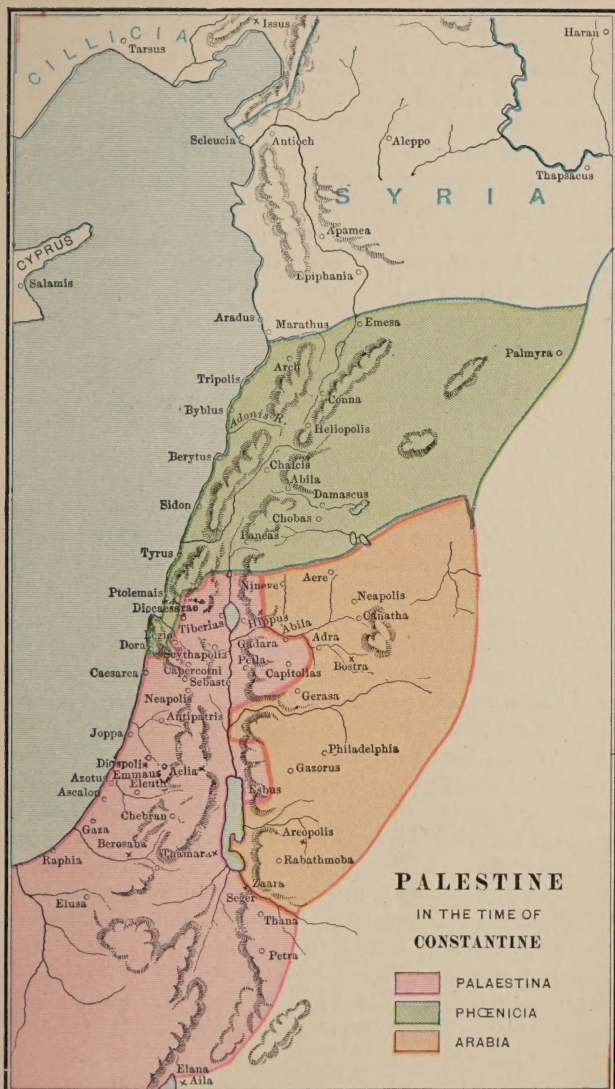
As the last outbreak under Bar-Kókheba had been confined to the Judeans, and the persecutions of the Christians by him were noticed, Christianity stood plainly by itself before the heathen world. The separation now was so marked that the first Christian bishop in the new city of Ælia was a Gentile Christian. In it appeared the immortal truths and writings of the ancient faith. The Old Testament Scriptures were held as binding, but with a different understanding of its sacrifices and prophecies (hence it was natural the Talmud should have been formed at this time). To these were *now* added the present canon of the New Testament, not all at once nor without much dispute. “Almost all the most important, as well as numerically the larger number, were written before the destruction of Jerusalem and were largely circulated. They belong to the Apostolic Age.”³ “The Epistles were first collected for reading in the churches between A. D. 100–140.” “The conjunction of

¹ Schurer.

² Lady Magnus.

³ Ewald.

323 A.D.—336 A.D.



CONSTANTINE

the four Gospels might, according to all indications, have been made as early as A. D. 110-120."¹ When the Acts and Apocalypse were added the Canon was practically complete. Both these would probably have been done at Ephesus. By the third century Christianity had penetrated every province of the Roman Empire,² but the "people of God" of the apostolic age had now become an organization with bishops and priests, revenues, laws and customs—a State within the State. From the time of Decius to Diocletian, the emperors strove to break up this organization by the most severe laws and bloodiest persecutions.

On his accession, Constantine, in A. D. 312, perceiving that persecution availed nothing, and recognizing that the spiritual power of the future lay in the church, sought its friendship. He first granted religious liberty to all. Embracing Christianity himself, he gave it power to acquire property, and endowed particular churches. "Within the century Christianity was the established religion of the Greco-Roman Empire, and the church had become the dominating power of the State." "The religion of antiquity, with closed temples and prohibited sacrifices, was relegated to the heaths as a religion fit only for peasants—it became heathenism."³ In Palestine, Constantine's reign was marked by persecutions of the Jews (who were again excluded from Jerusalem), and a building of Christian churches. He himself built the basilica of the Holy Sepulcher, replacing the Temple of Venus, built by Hadrian. His mother also erected the Ascension Church on the top of Mount of Olives, a quadrangular edifice, and the Church of the Nativity in Bethlehem. The remains of a number of other churches in Jerusalem also date from this period.⁴

Soon after his death Julian, called The Apostate, gave orders to rebuild the Temple. Little, however, was done until A. D. 529, when Justinian built a Christian church on Mount Moriah, and also a great and beautiful basilica at Bethlehem. But before this was done the Empress Eudocia (A. D. 438-454) had inclosed the Tyropœon Valley, including the Pool of Siloam,

¹ Ewald.

² Tertullian.

³ K. Sell.

⁴ Schick.

ABOUT 400 A.D.



CHRISTIANITY IN THE SHEPHELAH

with a wall,¹ and beside the Pool had erected a handsome church, which has just been uncovered by Mr. Bliss. In A. D. 333 the Pool of Siloam was surrounded by a foursided portico.²

In these few centuries, outside of Jerusalem, Christianity and Roman civilization, though contrary to each other, each made their conquests. No part of Palestine became Christian so soon as the Shephelah, or low hills, though it lay at the doors of the flourishing Greek cities of the coast. Among the Idumeans, who had practically held the Negeb and Shephelah since the time of the Exile, and who under the Maccabeans had become Jews, converts had early been made by Peter and Philip (Acts viii, 39).

This whole section abounds with caves cut in the soft chalk formation, some of considerable extent. As in David's time, they have always been the hiding-places of fugitives. In the time of Bar-Kókheba, many Christians took refuge here. In the Wady el Hesy, and about Beit-Jabrin, also settled hermits and ascetics from Egypt.³ Under their influence the country people were converted and grew strong in the faith, many of them voluntarily going to martyrdom during the persecutions of Decius, Diocletian, and Maximus.⁴ In the cities, however, Greek schools abounded and notable philosophers flourished, so that Christianity there numbered "a few and feeble folk." Under Constantine restrictions were removed, but it was not until about 400, under Theodosius and Bishop Porphyry, of Gaza, that Christianity triumphed and idolatry was abolished.

In A. D. 202, Septimius Severus expelled all Jews from Diospolis (*Lydda*).⁵ "Judaism disappeared, but Christianity survived and finally conquered. It contained a Bishop in the fourth century and a Synod in the fifth. After this, life in Philistia is silent until the Crusades, and from then until now."⁶

The Negeb is covered with ruins, showing a large population. There are extensive remains of Christian churches at El Aujeh, Sebaita, Eboda, and Lussan, of the Byzantine basilica type of the fourth and fifth centuries. They probably perished under the invasion of the Khalif Omar.

¹ Antoninus Martyr.

³ Jerome.

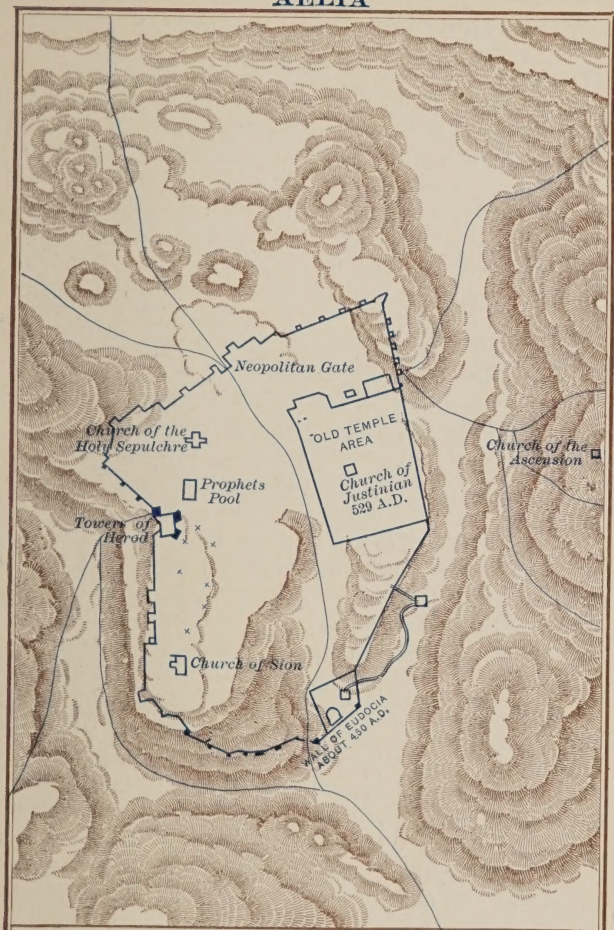
⁵ Schlatter.

² Bordeaux Pilgrim.

⁴ Eusebius.

⁶ G. A. Smith.

AELIA



325 TO 636 A.D. ROMAN JERUSALEM

AFTER THE TIME OF

CONSTANTINE

WHEN CHRISTIANITY BECAME THE STATE RELIGION
OF THE ROMAN EMPIRE

× Old churches probably of this period

CHRISTIANITY IN THE HAURAN

The great cities of the Decapolis, founded under Greek rule, were regarded by the Romans as part of the province of Syria, their administration subject to revision by its governor. "They had commercial freedom; their own councils; the right of coinage; the right of asylum; the right of property and administration of surrounding districts; and right of association with each other for defense and commercial purposes."¹ The life was Greek; the authority was Roman; the people were Semitic. Freed by Rome, they had yet to contend with the Nabatians of the desert.

The Nabatians became powerful in 87 B. C., when they extended from Damascus to Gaza and far out into Arabia.² Their one capital was Petra³ Rome, in 64 B. C., drove them out of the Hauran. Agrippa, with Roman help, extended his boundaries as far east as the farthest slopes of Jebel Hauran.⁴

In A. D. 106, Trajan subdued the Nabatians and formed the province of Arabia. A line of forts were then established from Bosra, through Moab, to Zoara Petra and Aila, on the Red Sea. Under this protection roads, aqueducts, and reservoirs were built, temples erected, amphitheaters multiplied. So thickly was this section settled that now you are never out of sight of ruins. Most of them date from the time of Septimius Severus and the Antonines.

In the fourth and fifth centuries, after the victory over paganism, many handsome churches were built, as St. George at Zoara, in A. D. 514, and the cathedral at Bosra, in A. D. 512.

The Persian king Chosroes II, in A. D. 614, wrested Palestine from Byzantine rule. The Jews arose to his help, actuated by revenge for two centuries of humiliation and suffering.⁵ When Jerusalem was captured, 90,000 Christians are said to have been slaughtered. For fourteen years under Persian protection, Christian churches and monasteries were burned and Christians persecuted.

In A. D. 628, Palestine was restored by treaty when the Emperor Heraclius, contrary to his promise, in retaliation gave his sanction to a war of Jewish extermination.

¹ G. A. Smith.

³ Pliny.

⁵ Graetz.

² Doughty.

⁴ Josephus.

SIXTH CENTURY



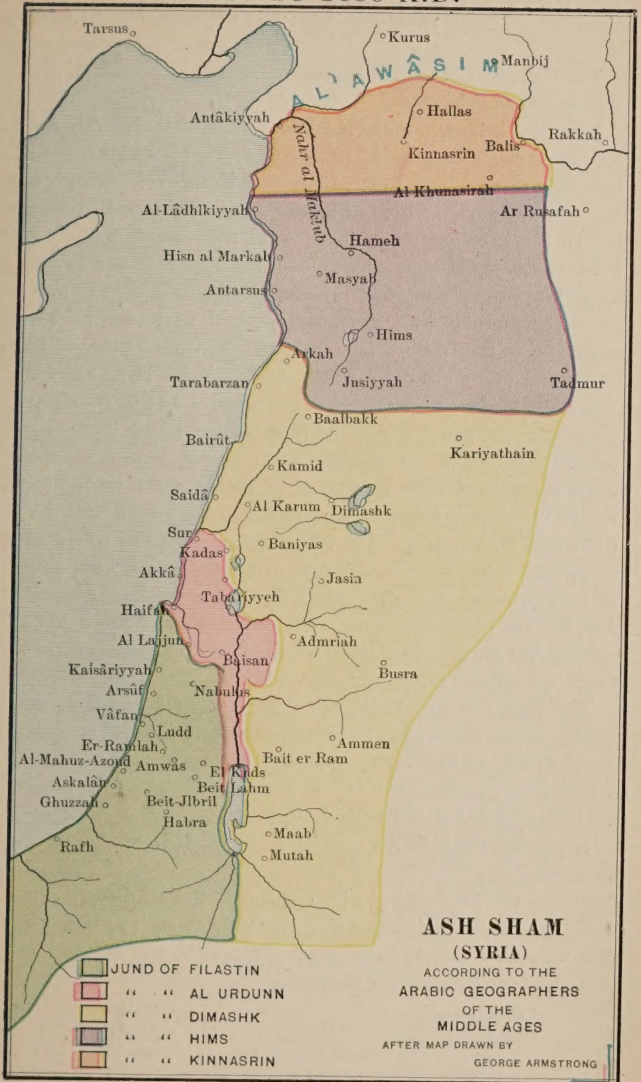
PALESTINE UNDER THE MOSLEMS

When in A. D. 635 the Arab conquest swept over Syria and wrested that province from the Byzantine Empire, the invaders came from Meccâ and Medina, along the Hej or pilgrim road, from time immemorial the great caravan route to and from Arabia. The land east of Jordan, Moab, the cities of the Decapolis and the Hauran, with Damascus, were the first to fall. Next followed Galilee, with the lowlands of the Jordan and Philistine Plain, then Jerusalem and the hill country, and finally the great cities of northern Syria, Antioch, Aleppo, and Emessa. The Greek name of Syria was not adopted by the Moslems, but they called the land Ash Shâm (*the left*, or north when facing the rising sun). This was divided into five Junds or military districts. These corresponded in some measure to the Roman and Byzantine provinces as described in the code of Theodosius in the fifth century, and as still in existence at the time of the conquest. Palaestina I, comprising Judea and Samaria with Cæsarea as its capital, became now the Arab Jund of Filastin (*Philistia*), with Er Ramleh for its capital. Palaestina II, comprising Galilee and part of Perea with Scythopolis (Beth-Shan) as its capital, became with the Jordan Valley the Jund of Al Urdunn (*the Jordan*). Palaestina III, including Idumea and Arabia Petraea, was divided between the Jund Filastin and the Damascus Jund, which latter embraced not only all the Roman province of Arabia, but also Phœnicia and most of Phœnicia II.

The country north of this at first formed the single Jund of Hims, with Hims (*Emessa*) as its chief town. Later (A. D. 679), the northern portion about Aleppo and Antioch was organized into the new Jund of Kinnasrin, named after its chief town Chalcis. Thus the Junds remained during all the days of the Damascene Khalifate of the Omayyads. When the Abbasides made Bagdad their capital, the Jund of Kinnasrin was itself divided (A. D. 786), that portion on the Greek frontier being called the Jund of Al 'Awâsim.¹

These military districts lasted until the Crusades.

¹ G. Le Strange.



MOSLEM JERUSALEM

The Hebrew, Greek, and Roman names of places now all give way to the Arabic.

Jerusalem is known to the Moslems as Bait al Makdis (*the holy house*), or else simply as Al Kuds (*the holy*), by which name it is known to-day. As a sacred city, it is to them second only to Mecca or Medina, as it is to be the scene of the great gathering on the Last Judgment day. After the capture of the city (A. D. 635), Omar built a mosque on the old site of the Temple over "the Rock," from which Mohammed is said to have made his night journey with the angel Gabriel to Heaven. This mosque was probably of light material, and gave place to the fine stone one erected by Khalif Abd-al-Malik in A. D. 690. The Aksa Mosque he built upon the remains of the St. Mary's Church of Justinian,¹ which had been burned during the Persian raid of Chosroes II. A mosque, in its simple form, is an open court surrounded by a colonnade of double width on the side where worshipers kneel to face Mecca. So here it embraces the whole Haram area. The Aksa Mosque, with its colonnade of twenty rows, fourteen columns in a row, with fifteen gates in its north wall and eleven in its east,² a building 240x300 feet,³ is the place of prayer. The Dome of the Rock is in the center, and on the other sides are the minor chapels and cloisters. (See Map 141.)

The Dome of the Rock, with its octagonal building, and double dome, one within the other, covering the Rock, is to-day substantially as first built. "Under the rock is a cavern, in which prayers are offered."⁴ In the plan, the gates are named on the authority of Mukeddasi, A. D. 985.

Under the Moslems the wall of Eudocia seems to have been destroyed.

Under the Saracens (A. D. 637-1010) the Christians could build no new churches nor ring the bells of such as they had, but they were safe in their persons, property, and enjoyed undisturbed worship in their churches.

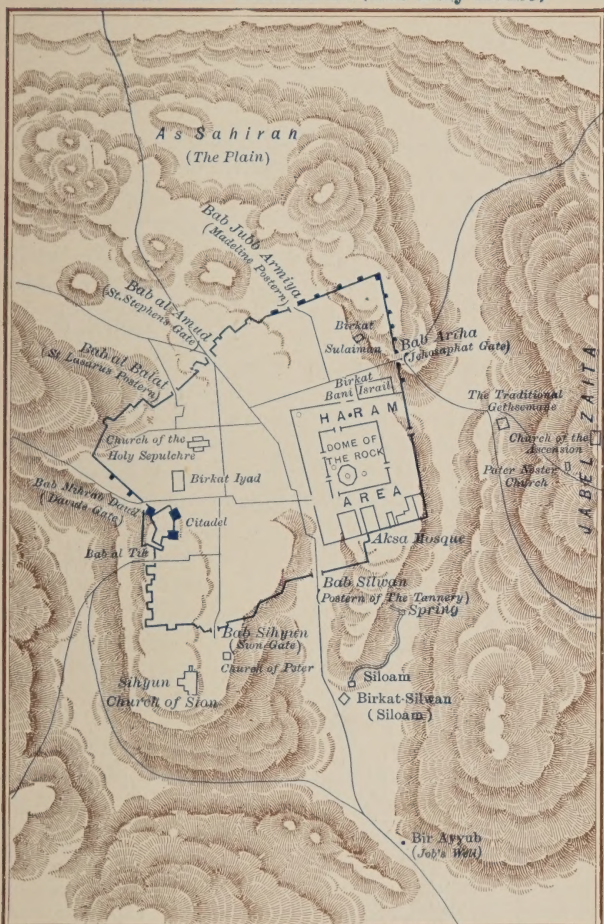
¹ Procopius.

² Mukeddasi.

³ Nasir.

⁴ Al Fakih.

BAIT-AL-MAKDIS (The Holy House)



636 TO 1099 A.D. MOSLEM JERUSALEM

OMAYYAD KHALIFS OF DAMASCUS	661 TO 750
ABBASIDE KHALIFS OF BAGDAD	750 TO 878
GOVERNORS AND PRINCES OF EGYPT	878 TO 969
FATIMITE KHALIFS OF CAIRO	969 TO 1099

THE LATIN KINGDOM OF JERUSALEM

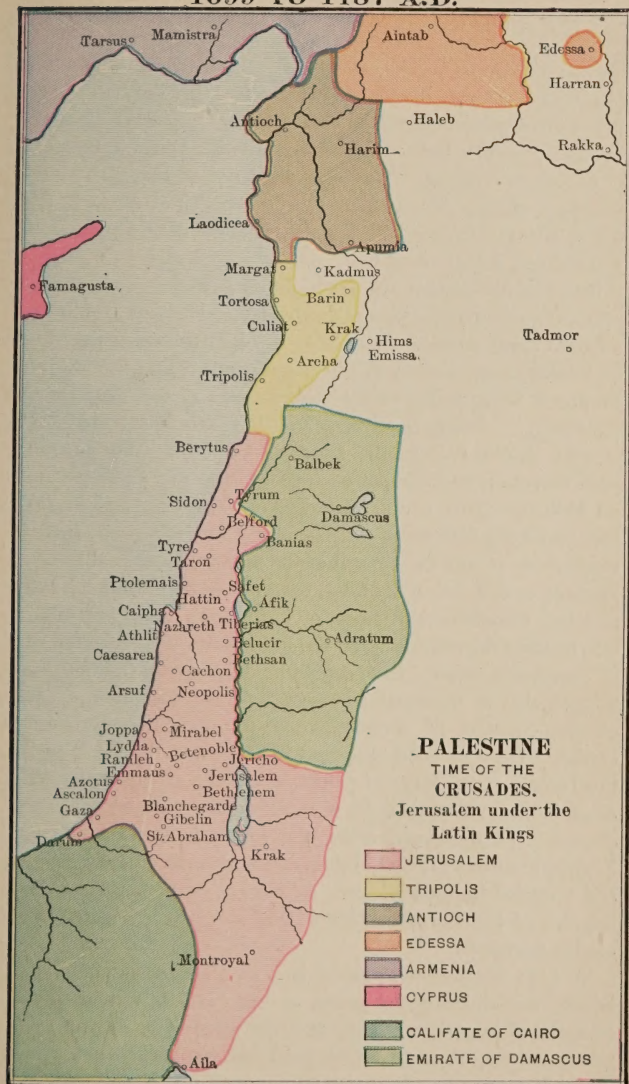
Throughout Europe, among all classes, the practice of pilgrimages to the Holy Land prevailed. With the year A. D. 1000, the end of the world was expected. The year passed, but piety had been stimulated, and pilgrimages increased. After A. D. 1020, the Moslems levied a poll-tax on every pilgrim. Arabic rule had, after four centuries, lost its first zeal, and had begun to disintegrate, when its end was hastened by the Seljuk Turks. Starting from Central Asia these Tartars overran Persia, Palestine, and Asia Minor, their Sultan assuming the dignity of Khalif of the Mohammedan world. Jerusalem was taken by them in A. D. 1094. Then toll gave place to robbery and ransom, and protection of the holy places to desecration. "The church of Christ was in the iron grasp of the infidel."

The Greek emperor appealed to Europe for help. Chivalry and the church, the two powers of the Middle Ages, joined hands in response. Christianity, for a time, forgot its private feuds in one great effort for Christ. "*Deus vult*" (*It is the will of God*) was the battle-cry of the crusades.

The first crusade, under such leaders as Godfrey of Bouillon, and his brothers, Baldwin and Eustace; Robert of Normandy, Raymond of Toulouse, Behemond, Tancred, and Hugh of Vermandois, resulted in the capture of Edessa, Antioch, the cities of the coast, and Jaffa. Jerusalem, which had again reverted to the Fatimitic Khalif of Egypt (A. D. 1006), was itself taken on July 14, A. D. 1099. On the capture of the city, all, without respect to age or sex, were ruthlessly butchered. Godfrey was elected king, but not willing to wear a crown in the city where his Master had been crowned with thorns, he assumed the title of Baron and Defender of the Holy Sepulcher. The other leaders either returned home with the multitude of pilgrims, or retired to the cities captured by themselves. To Godfrey there remained only 300 knights and 2000 foot-soldiers for the defense of the kingdom, which, at this time, consisted of little more than Jerusalem and its line of connections established during the march.

Godfrey died within a year, and was succeeded first by his

1099 TO 1187 A.D.



LATIN KINGDOM OF JERUSALEM

brother Baldwin (A. D. 1100–1118) and then by Baldwin II (A. D. 1118–1131). It was under these two that the Latin kingdom of Jerusalem attained its greatest limits. The European, or Frankish, territory now extended from the Euphrates to El Arish, or the river of Egypt. This was divided into four states: the kingdom of Jerusalem proper, the principality of Antioch, and the counties of Edessa and Tripoli. The island of Cyprus constituted also a Latin kingdom.

In its administration the kingdom of Jerusalem was divided into four greater baronies and twelve lesser lordships. The immediate royal domain comprised, besides Jerusalem, the cities of Nâblus, Acre, and Tyre. The government was feudalism in its purest form, and its laws were known as the "Assizes of Jerusalem." The king presided over the high court, and in the country justice was in the hands of the lords. The finances were derived from monopolies, tolls on caravans, and a poll-tax on Mohammedans and Jews. The ecclesiastical organization was under the bishops of Jerusalem and Antioch. The picturesque element was the growth of the military orders — the Hospitallers, or Knights of St. John, who vowed to protect the sick, and the Templars, or Knights of the Temple, who provided a safe conduct for pilgrims. To the latter Baldwin II gave the site of Solomon's palace. Each constituted a powerful fighting contingent, rich in moneyed resources. As the country was conquered, chapters of each crowned the heights with strong castles. The Crusaders supposed the Dome of the Rock to be the Temple of the days of Christ, and left it unchanged. The Aksa Mosque they thought was Solomon's temple; this they altered. To the west, along the south wall, was built the Templars' armory; the old stables of Solomon were again cleared and occupied by their horses. As the priests broke pieces from the rock of the Temple to sell to pilgrims, it was covered by a marble pavement.

In 1171 Saladin overturned the Fatimite Khalifate; after which, consolidating his power in the east, he turned to the conquest of Jerusalem. Dissensions between, King Guy of Jerusalem and Raymond of Tripoli gave him the wished-for opportunity in 1186. A victory at Hattin, near Tiberias, was followed

1229 TO 1244 A.D.



LATIN KINGDOM OF JERUSALEM

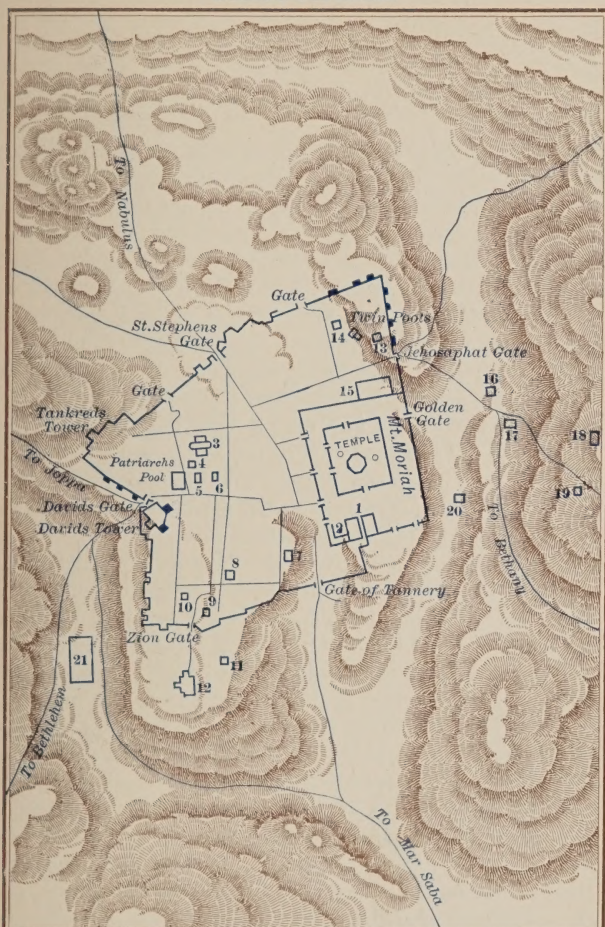
by the surrender of Acre, Cæsarea, and Joppa. Jerusalem now lay at his mercy. Leniency and generosity marked the terms of surrender. On October 2, 1187, after 88 years, the Cross disappeared from the Mosque.

The Crusaders' kingdom had no right to live, as it kept no faith with unbelievers regarding life or property, was arrogant, unciliatory, profligate. Statesmanship was impossible, as it was composed of bands of private adventurers. The whole Haram Area now underwent a complete restoration, a description of which is practically that of to-day.¹ The loss of Jerusalem led to the third crusade by Richard Cœur de Léon, Philip Augustus, and Frederick Barbarossa. The last was drowned, the second returned home. Richard defeats Saladin at Azotus, storms Jaffa, and concludes an honorable truce for three years (1192-1195), permitting Christians to visit Jerusalem. The fifth crusade was undertaken by the Emperor Frederick II, although he had been excommunicated by the Pope. He landed at Acre Sept. 7, 1228, and opened negotiations with the sultan, El Kamel, who agreed, March 18, 1229, to surrender to the Christians Bethlehem, Nazareth, Jaffa, and Jerusalem, excepting Mount Moriah, with its Mosque of Omar. He then visited Jerusalem, crowned himself as its king, and departed for Europe. For the next fifty years the Ayubite sultans were growing weaker until destroyed by the Mamelukes in 1254, and Mahommedanism was itself threatened by the Tartar khans. On the other hand, among the Christians, "division resulted from the commercial rivalry of the Venetians and Pisans, and from the military jealousies of the two great orders."

Before Bibars the Mameluke (1263-1277) one after another of the strong castles of the military orders fell. Askelon and Cæsarea were so razed as to have lain desolate ever since. His successor, El Mansar, took Tripoli (1289) and Acre (1291), when the last vestige of the Latin kingdom of Jerusalem was swept away.

¹ Mujir ad Din.

JERUSALEM



TIME OF THE CRUSADERS 1099-1244

- | | | |
|--------------------------------|-----------------------------------|------------------------------|
| 1. Palace of King of Jerusalem | 8. Church of St. Martin | 15. Pool of Israel |
| 2. House of Knight Templars | 9. Church of St. Peter. | 16. Grave of Virgin Mary |
| 3. Church of Holy Sepulchre | 10. Church of St. Jacob | 17. Gethsemane. |
| 4. Hospital Knights St. John | 11. Ch. of St. Peter the Galilean | 18. Church of the Ascension. |
| 5. Church of St. Mary | 12. Church of Zion | 19. Pater Nostra Church |
| 6. Church of St. John | 13. Church of St. Ann | 20. Tomb of St. Joseph |
| 7. Hospital of St. Mary | 14. Church of Mary Magdalene | 21. Pool of the Germans |

PALESTINE UNDER THE TURKS

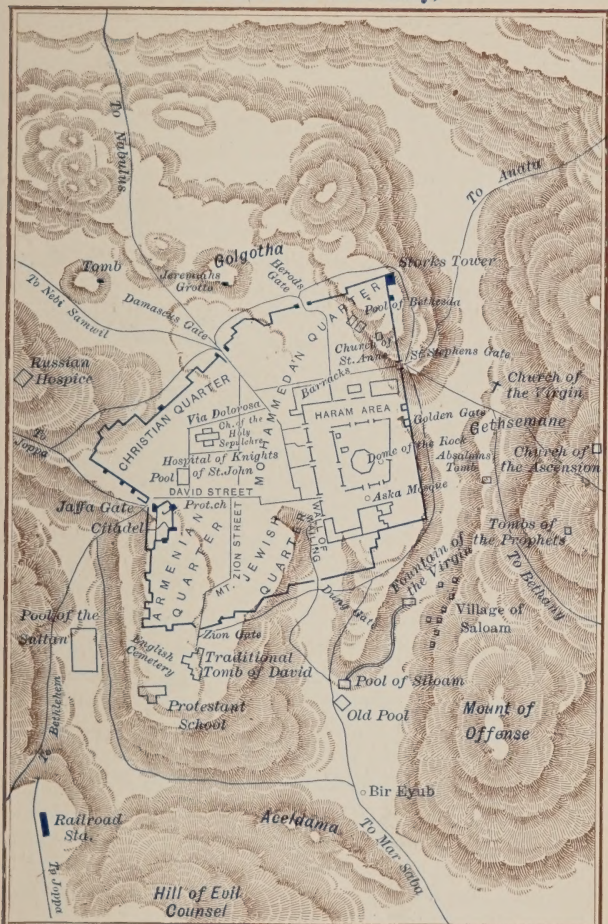
The subsequent history of Palestine under the Mohammedans has varied little. Timour swept through the country in 1400-1402. In 1516 the Turkish Empire, under the Ottoman sultan Selim, having conquered Persia, came into more extensive contact with the Mameluke possessions in Syria. Selim then decided upon the invasion of Egypt. By a victory near Aleppo, Damascus, Jerusalem, and the other cities of Palestine were occupied without resistance. Another victory before Cairo led to the capture of that city, and soon after to the capture and death of the last Mameluke sultan, Touman Bey (1517).

Palestine thus passed into the hands of the Turks until the present day. By this victory, also, the Sultan succeeded to the Khalifate, and henceforth became the Vicar of Mohammed, the nominal head of the greater part of the Mohammedan world.

Once more, in 1799, the soldiers of Europe trod the soil of the Holy Land. Napoleon, with the ambition of an Alexander, attempted the formation of an empire beyond the Euphrates. Egypt was taken, the desert crossed, Gaza and Jaffa stormed, and Acre, the key to all Syria, besieged. For two months he lay before that city, during which time he defeated at Mount Tabor a large army under the Pasha of Damascus, sent to its relief. With his inability to take the city, ideas of eastern conquest vanished, the retreat to Egypt followed, and the banner of the Prophet still floated over Palestine.

For the first half of this century the rule of the Ottoman power was a hand of iron; but the Crimean war, which was brought about by a dispute between the Latin and Greek prelates in Palestine regarding the custody of the Holy Places, left a new condition of affairs. Religious liberty was guaranteed in a famous firman (1858), the Hatti Huniun. Since then the Christians of Great Britain and America, animated by the missionary spirit, and anxious to reclaim for Christ the very lands trodden by their Master, and the scenes of the apostolic labors, have covered the land from Bethlehem to Tripoli with a network of schools and an occasional church, which, with a college

AL KUDS (The Holy)



JERUSALEM OF TO-DAY

MODERN JERUSALEM

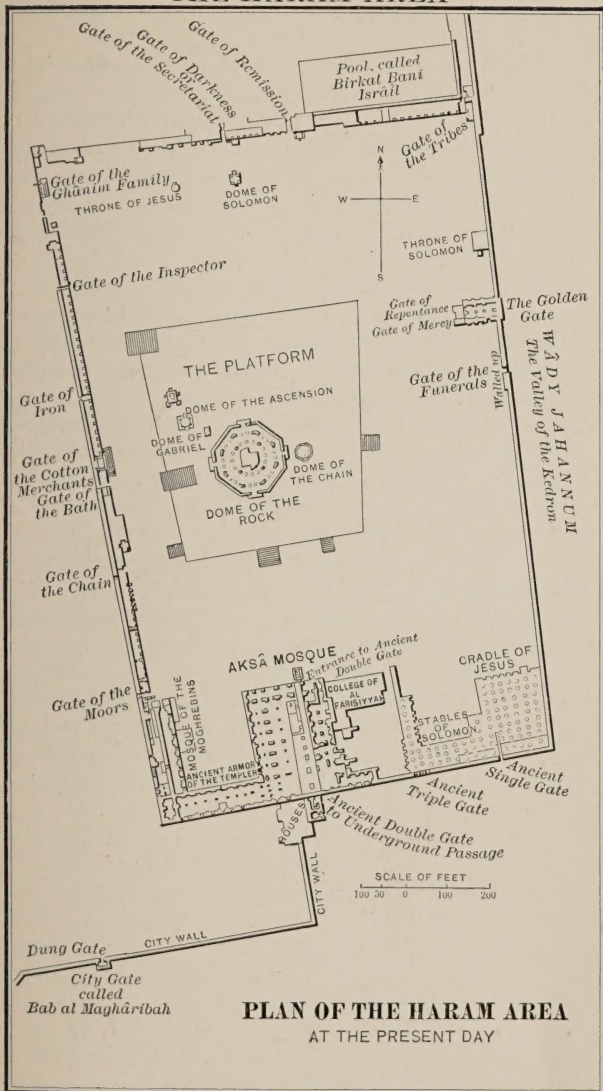
and printing-press at Beyrout, are sending the roots of Christianity deep down into the soil of Mohammedanism.

So many volumes made by returning visitors, so many photographs, render a description of the Jerusalem of to-day useless, especially as we have noticed the growth and historical setting of its sacred localities and their topography. One or two things, however, may be mentioned, not without interest. The traveler who to-day lands at Jaffa, and is hoisted into its Water Gate, to-morrow takes a narrow-gauge railroad behind Lud, past Ramleh, and so follows the Wady es Surar through Ain Shems (*Beth-Shemesh*) to Deir Aban, where the mountains are entered. A steep climb and Bittir is reached, with its gardens and vineyards, and the train soon rolls into its depot on the west side of the Valley Ge Ben Hinnom, beside the road to Bethlehem. The journey has occupied three hours at a cost, first class, \$3, second class, \$1. There is one train each way daily.

Ancient Jerusalem, after the return from the captivity, was an establishment of the state, and contained no private houses. It was one large institution for the whole people, one compact lodging-house (Ps. cxxii, 3). There were the Temple; the schools of the Scribes; the guilds of tradesmen and merchants; the soldiers, each under rulers, as became a state household.¹ Then the Temple Hill was separated from the Lower City by a deep valley, above which towered the frowning wall of the Temple inclosure. To-day the city is divided into four sections, where property may be acquired and residences built. These sections are divided by David Street, running east and west from the Jaffa Gate to Gate of the Chain, entering the Haram Area; and by Mount Zion Street, extending from Zion Gate on the south to near the Damascus Gate on the north. West of the latter in the Upper City, where is David's Tower, the Armenians dwell. The Christian quarter clusters about the Church of the Holy Sepulcher, between the Jaffa and Damascus Gates. The Mohammedan quarter occupies the northeastern section, while on the eastern slopes of the Upper City, and in "The Suburbs," or Tyropœon Valley, under the Haram wall are clustered the Jews, constituting to-day two-thirds of the population

¹ Schick.

THE HARAM AREA



MODERN JERUSALEM

of the city — wretched, subdued, but patiently waiting and praying by the “Wall of Wailing” for the restoration of Zion. Under their feet lie seventy feet of debris, with which the valley has been filled since Solomon built and Herod rebuilt the Temple inclosure. The bed of the brook Kedron, which originally flowed close to the base of the eastern wall, has also been greatly raised and deflected eastward owing to the debris arising from the various destructions of the city.

Of streets there are none, as we understand the term; rather, steep, narrow, crooked lanes, oftentimes overarched, poorly paved, dirty, for Jerusalem has no drainage-system or street-cleaning department, except the dogs who at night fight over its garbage. Carriages or wagons have never entered its walls; camels, horses, or mules, rarely. Its commerce is all carried on the back, and consists mainly of the necessities of life. The method of earning a livelihood, except among the Jews, is universally by begging or selling relics. A more vivid picture of Jerusalem life cannot be given than has recently been drawn by Mr. Laurence Hutton. “Jerusalem is unique as a city in which everything is serious and solemn and severe. It has no clubs, no bar-rooms, no beer-gardens, no concert-halls, no theaters, no lecture-rooms, no places of amusement of any kind, no street bands, no wandering minstrels, no wealthy or upper classes, no mayor, no aldermen, no elections, no newspapers, no printing-presses, no book-stores, except one outside the walls for the sale of Bibles, no cheerfulness, no life. No one sings, no one dances, no one laughs in Jerusalem; even the children do not play.”

APPENDIX

With our present deficient knowledge of the customs of the middle classes in the Roman Empire in the first century, we are unable to fully explain the rapid spread of Christianity. To Paul's planning and laboring on broad lines, much, however, may be attributed.

The dispersion of the Jews, had, in a measure, prepared the way for the Gospel. The Jews of the west, scattered through the Roman Empire, were called Grecians (Acts vi, i; ix, 29). Traders and merchants, surrounded by foreign influences, their views became broadened. They believed that the Old Testament was from God, and therefore true in its letter, but they came to believe, also, that deeper than the letter lay abstract ideas and realities true to all time, to all people. In the midst of a hostile population, they gathered in their humble synagogues united round a common mother, Jerusalem, by a common hope, the coming of the Messiah. Waiting for news, they welcomed with eagerness any stranger or passing rabbi, which news every Jew merchant would carry to the most distant Jewish home, where he might find a Sabbath's rest.

Paul the Hebrew, Paul the Roman citizen, a native of Tarsus, was peculiarly adapted to develop the primitive Judaic church into the church of the Roman Empire. Into these synagogues he came, here he obtained a hearing (Acts xiii, 15, 16), here he told of the coming of the Christ, and only when his words were not received did he turn to the Gentiles (Acts xiii, 46; xviii, 6).

Paul's missionary labors as related in the Acts by Luke, supplemented and confirmed by Paul's own Epistles, place Luke in

APPENDIX

the first rank as an historian, and his book as a first-century production. He shows remarkable skill in grouping and bringing out the historical development of the primitive church.

The persecution that followed the death of Stephen drove the Christians from Jerusalem to preach elsewhere. Under the supervision of Peter, evangelists founded new churches (Acts viii, 14, 40; xi, 31, 35, 42). "These all came in through the door of the Synagogue." Saul, who had been living quietly for ten years in Tarsus (Acts ix, 30; Gal. i, 21, 22), was, however, sent for by Barnabas in the spring of A. D. 43 to come to Antioch, as some Cyrenean Jews with broader outlook had preached Christ to the Grecians (Acts xi, 20, 21). "Antioch now becomes the center of progress and of historical interest in the Church." Saul now enters actively upon his recognized work as the Apostle to the Gentiles.

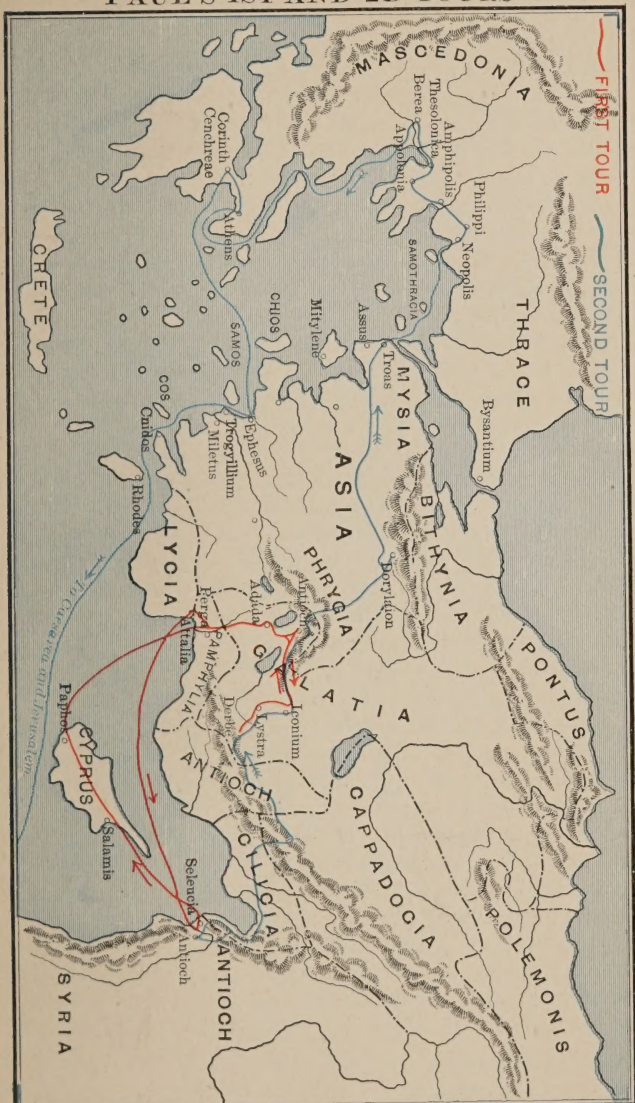
In a journey to Jerusalem, the work to be undertaken among the Gentiles was discussed, and the approbation of the recognized leaders there secured (Gal. ii, 9). At this time he received the vision recorded (Acts xxii, 17-21).

THE FIRST TOUR began on the opening of navigation, March 5, A. D. 46. The trip first led through Cyprus. In his address to the governor, Paul steps to the front as the Roman citizen. Among the Jews it had been Barnabas and Saul the Jew, henceforth among the Gentiles it is Paul and Barnabas."¹ Pamphylia was to be the next field of labor, but on reaching Perga Paul was probably taken ill with malarial fever (the thorn in the flesh), which necessitated his going at once for relief (Gal. iv, 13, 14) to high ground, the Pisidian Antioch in the Roman province of Galatia. Galatia, A. D. 40-63, embraced the Roman districts of Paphlagonia and Pontus Galaticus on the north, and Isaurica, Pisidia, and Phrygia Galatica on the south and southwest. The chief line along which Christianity developed was the great commercial route from Syrian Antioch, through the Cilician Gates, across Galatia to Ephesus, Corinth, and Rome, with a subsidiary line following the land route by Philadelphia, Troas, Philippi, and the Egnatian Way to Brindisi and Rome (2d and 3d tour).

"In Galatia, Græco-Roman education, on the side of freedom,

¹ Ramsey.

PAUL'S 1ST AND 2D TOURS



APPENDIX

civilization, and a higher social morality, was certainly against the old native religious centers. Christianity as a social force was arrayed on the side of the Roman policy."¹ The balance of the work of the first tour lay entirely in Galatia and lasted until the summer of A. D. 48.

SECOND TOUR (A. D. 50-53).—"Paul with Silas and Timothy went through the Phrygo-Galatic land revisiting the churches; forbidden by the Holy Ghost to preach in Asia, they came over against Mysia; they essayed to go into Bithynia; the Spirit suffered them not; they passed through Mysia; they came to Troas; obedient to a vision they sailed into Macedonia."²

The theory that Paul visited North Galatia is erroneous. Luke, a Greek of Philippi, who met Paul at Troas, was the man probably seen in the vision.

Passing through Macedonia, Athens was visited, where he appeared before the Areopagus, which had charge of educational matters. Then a year and a half was spent in Corinth. The action of Gallio, declaring freedom in religious matters, determined his future policy to visit Rome. Gallio, a brother of Seneca, was in disgrace A. D. 46-49, when he was recalled, and made Prætor in A. D. 50. He became Consul after his Proconsulship in Achaia.³ He caught fever in Achaia.⁴ Paul returned to Jerusalem *via* Cæsarea, in the spring of A. D. 53.

THIRD TOUR (A. D. 53-57).—Paul spent the summer of A. D. 53 among the Galatian churches, and then went to Ephesus, in the province of Asia. There he abode from October A. D. 53 to January A. D. 56. His life here and at Thessalonica was work from before sunrise, *night* (Acts xx, 34; 1 Thess. ii, 9), until an hour before noon. Public life in Ionian cities ended at the fifth hour. After business hours, the time usually given to home life and rest he devoted to mission work. From his work here grew the churches in the provincial towns of Laodicea, Colossæ, Philadelphia, etc. Macedonia and Corinth were visited. He was in Philippi April 7, A. D. 57 (Acts xx, 6), and reached Jerusalem at Pentecost May 28, A. D. 57.

VOYAGE TO ROME.—Luke, throughout the Acts, brings out

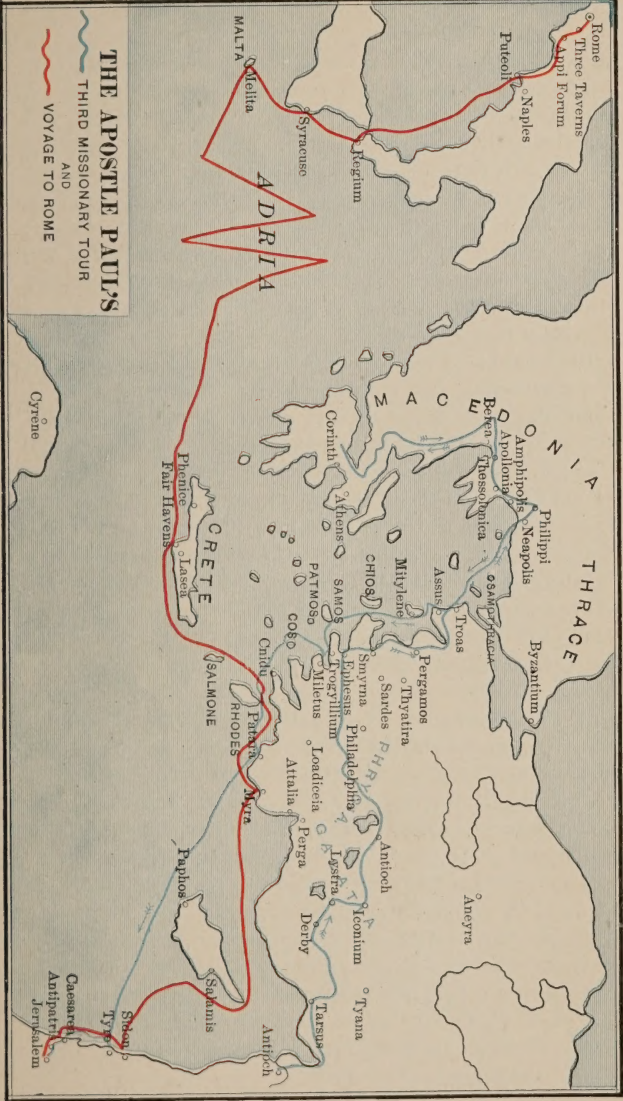
¹ Ramsey.

³ Pliny.

² Ramsey.

⁴ Seneca.

PAUL'S 3D TOUR AND VOYAGE TO ROME



APPENDIX

the relations in which Christianity stood to the imperial government. The Roman officials were Paul's best protectors. All the persecutions of this age proceeded from the Jews. Paul appealed to Rome. Trials, privileges, and hearings before the higher courts were not granted to poor men. At this time he probably spent his hereditary fortune, reckoning the gain that would accrue to the church if the supreme court pronounced in its favor. He went to Rome as a Roman citizen of means, with two attendants — probably Luke, his attendant physician, and Aristarchus, in the capacity of slaves. In no other way could they have accompanied him.

The incidents of the voyage, related by Luke in the first person, are precise. The great fast occurred October 5, A. D. 59, when they were driven up and down the Adria. St. Paul's Bay, Malta, agrees with the description.

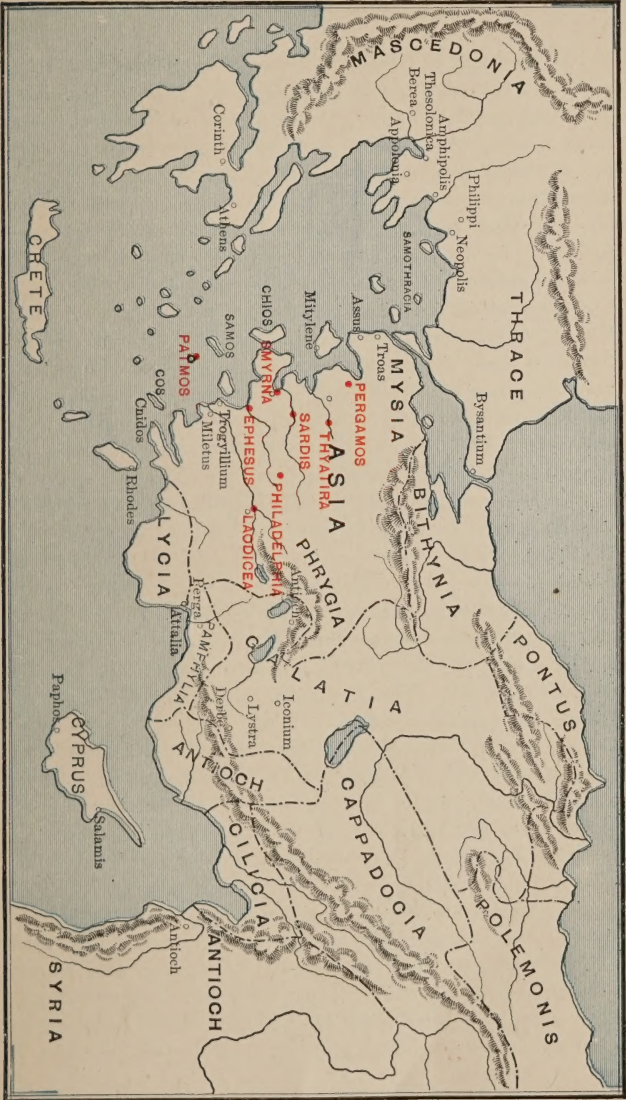
At Rome, Paul is turned over to the "Chief of the Camp," located on the Cælian Hill.¹ Given great latitude until his trial, he hired a house, and here, in A. D. 61, he wrote his Epistle to Philemon, to the Colossians, etc. On his trial, the latter part of A. D. 61, he was acquitted. His later life is concealed from us, except a second arrest, probably in A. D. 65, under Nero's persecution, during which the Second Epistle to Timothy was written, just before his martyrdom. As the Acts end abruptly, Luke doubtless intended to have added another volume.

After the destruction of Jerusalem, A. D. 70, the Apostle John, now an old man, removed to Ephesus, and there wrote the fourth Gospel, giving his recollections of his Master's earthly life. It was the best answer to the questions of the day. The earliest authority extant² dates the Apocalypse in the later years of Domitian (A. D. 90-96). During Domitian's persecution, the aged apostle was exiled to Patmos. The Epistles belong to the same period. Both were addressed, primarily, to the churches of the province of Asia, and Rome is only referred to as where the martyrs are sent to suffer the death penalty (Rev. xvii, 6). Persecution was then being carried on by Rome (Rev. vi, 9; vii, 14; xvii, 6; xx, 4). The visions may be taken as an historical authority, for they arise directly out of the situation of the church.

¹ Mommsen.

² Irenæus.

PATMOS AND THE SEVEN CHURCHES



PRE-ABRAHAMIC CHRONOLOGY

That geology and recent discoveries at Nippur and Tello point to a very much earlier civilization and origin of man than at first appears in the Bible chronology may raise a doubt in the mind of some Bible students as to Adam, Seth, Noah, etc., being historical personages and the historical accuracy of pre-Abrahamic events. Every candid and intelligent person should, however, keep in mind the depth and distance of Bible perspective. Its narrative goes back into the limitless past. Its facts are dateless. The commonly accepted dates placed over each page of our Bibles are not parts of the divine revelation, but those computed by Bishop Ussher. For the times before Abraham those dates were based by him on the assumption that the genealogical tables in Gen. v and xi were complete without omission. His impression, however, may have been erroneous. This, however, does not invalidate in the least the correctness or authenticity of the Bible record.

“In interpreting the pre-Abrahamic genealogies two important facts must be borne in mind. First, that the expressions ‘to beget,’ ‘to bear,’ and ‘son’ are not restricted to immediate offspring, but are used with reference to any direct, it may be remote, descendant. Second, post-Abrahamic genealogies are also frequently incomplete without any indication of omissions.¹ See Gen. xlvii, 18; compare Ex. vi with 1 Chron. vii; Ezra vii with 1 Chron. vi. Matt. i, 1, says, “Jesus Christ, the *son* of David, the *son* of Abraham.” Matt. i, 8, says Joram *begat* Ozias (Uzziah), that is, his great-grandson. From analogy with these other scriptural genealogies, Gen. v and xi do not give all the links in the line of descent. “When it said Enoch lived ninety years and begat Kenan, the well-established usage of the word *begat* makes the statement equally true whether he was an immediate or remote descendant of Enoch.” “If recently discovered indications of the antiquity of man shall, when carefully inspected and thoroughly weighed, demonstrate all that any have imagined they might demonstrate, they will simply show that the popular chronology (Ussher’s) is based on a wrong interpretation, and that a selected and partial register of the pre-Abrahamic names has been mistaken for a complete one.”²

¹ Duffield.

² Green.

[illegible]

CHRONOLOGICAL TABLE

FROM THE EARLIEST TIMES TO THE BIRTH OF CHRIST

SUMERIAN DYNASTIES

En-sag-ana of Nippur. Before
6000 B. C.
Lugal-zaggi-si of Erech.
1st Ur Dynasty. } About
Lugal-kigup-nidudu. } 4000
E.-Anna-gin of Lagas. About
3900.

SEMITIC DYNASTIES

Sargon of Akkad. 3800.
Naram-sin. 3750.
2d Ur Dynasty, } About 2700
Gudea of Lagas. }
3d Ur Dynasty, } About 2500.
Ine-Sin. }

ELAMITIC DYNASTIES

Eri-Aku of Larsa,
Ammirabi of Larsa,
Kuder-lagamar of Elam, }
Tudghula of Manda. }
2356 to 2302.

Abram. Gen. xiv, 1.

HYKSOS DYNASTIES OF EGYPT

XV-XVII. 1998-1587.
Apepi.

Joseph
Jacob in Goshen, about 1870.

NEW KINGDOM OF EGYPT

XVIII Dynasty.
Aahmes I. 1587-1562.
Amenhotep I. 1562-1541.
Thothmes I. 1541-1516.
Thothmes II. 1516-1503.

Birth of Moses, about 1520

CHRONOLOGICAL TABLE

NEW KINGDOM OF EGYPT

(continued)

Hatsheput, daughter of Thothmes
I, Queen of Thothmes II. 1503-
1481.

Thothmes III. 1481-1449.

Amenophis II. 1449-1443.

Thothmes IV. 1443-1436.

Amenophis III. 1436-1401.

Amenophis IV. (Khu-n-Aten).
1402-1384.

Civil War.

XIX Dynasty.

Rameses I. 1378-1375.

Seti I. 1375-1348.

Rameses II. 1348-1281.

Menephtah. 1281-1248.

XX.

Rameses III. About 1230-1200.

XXI Dynasty.

Peuseunes.

XXII Dynasty.

Shishak.

Osorkon (Zerah).

The Exodus. About 1440.

Israel enters Canaan.

Time of the Judges. About 1350
to 1020.

Deborah and Barak. Before 1200.

Samuel. About 1040.

Saul. 1020-1002.

David at Hebron. 1002-995.

Jerusalem made the capital. 995.

David, king at Jerusalem. 995-
962.

Solomon. 962-930.

Building the Temple. 958-951.

Rehoboam and Jeroboam. 930-.

Shishak invades Canaan. 925.

Asa. II Chron. xiv. 9-15.

ASSYRIA

Assur-natsir-pal. 883-858.

Shalmaneser II. 858-823.

Hadad-ezer of Damascus, mur-
dered by Hazael. 843.

Rimmon-nirari. 810-781.

Subjection of Damascus. 797.

Shalmaneser III. 781-770.

Assur-nirari. 770-745.

Pul=Tiglath-pileser. 745-729.

Ahab. 874-852.

Elijah.

Ahab at battle of Karkar. 853.

Jehu pays tribute to Assyria. 841.

Elisha. II Kings viii, 15.

Jehoahaz. II Kings xiii, 5.

Hosea and Amos. About 750.

Menahem pays tribute. 737.

CHRONOLOGICAL TABLE

ASSYRIA (*continued*)

Shalmaneser IV. 728-723.

EGYPT

XXV Dynasty.

Shabaka (So). 728-726.

Taharka. 702-662.

ASSYRIA

Sargon II. 723-705.

BABYLONIA

Merodach-baladan. 722-706.

ASSYRIA

Sennacherib. 705-681.

Esar-haddon. 681-668.

Assur-bani-pal. 668-.

Submission of Ahaz to Assyria.
734.

Death of Pekah and accession of
Hoshea. 729.

Siege of Samaria. 725-722.

II Kings xvii, 4.

II Kings xix, 9.

Isaiah.

Fall of Israel (Samaria). 722.

Hezekiah. 724-695.

The Babylonian Embassy. II
Kings xx, 12.

Deliverance of Jerusalem. 701.

Colonization of Samaria. Ezra
iv, 2.

Manasseh appears before the As-
syrian monarch. 681.

Nahum. Between 666-660.

SCYTHIAN INVASION. 630

BABYLONIA

Nabopolassar. 625-605.

Fall of Nineveh. 606.

EGYPT

XXVI Dynasty.

Psamtik I. 664-610.

Nekau (Necho). 610-594.

Psamtik II. 594-589.

Uah-ab-ra (Hophra). 589-570.

BABYLONIA

Nebuchudrezzar. 605-561.

Discovery of the Book of the Law.
621.

Death of Josiah at Megiddo. 608.
Jeremiah.

The remnant of Israel flee to
Egypt. Jer. xlv.

Jehoiachin carried captive to
Babylon. 597.

Ezekiel prophesies. 593-.

Zedekiah.

Destruction of Jerusalem. 587.

CHRONOLOGICAL TABLE

BABYLONIA (*continued*)

Evil-merodach. 561-559.

Nabonidos and his son Belteshaz-
zar. 555-554.

Babylon taken. 538.

PERSIANS

Cyrus the Elamite.

Death of Astyages, king of the
Manda. 561.

Cyrus, king of Persia. 546.

Kambyses. 529-522.

Conquest of Egypt. 525.

Xerxes. 485-465.

Artaxerxes. 465-424.

Xerxes II. 424-404.

Artaxerxes II. 404-359.

Artaxerxes III. 359-338.

Darius III. 336-333.

Jehoiachin delivered from prison.
560.

Period of the exile.

Isa. xx, 2; Jer. xlix, 34-39.

Permission for the Jews to return
—Zerubbabel and Jeshua. 536.

Second Isaiah.

Temple rebuilt. 515.

Ezra and Nehemiah. 459-445.

Jehoiada, high priest.

Samaritan temple on Gerizim.
360.

Jaddua, high priest.

GREEK PERIOD

Alexander the Great. 333-323.

Seleucidæ. 312-.

Antiochus I. 280-261.

Antiochus III, the Great. 224-
187.

Onias I, high priest.

Simon the Just. 310-291.

Eleazer. 291-276.

EGYPT

Ptolemy II, Philadelphus. 285-
247.

Ptolemy IV, Philopater. 222-205.

Simon II, high priest. 219-199.

SELEUCIDÆ

Antiochus Epiphanes. 175-164.

Jason, high priest. 175-172.

Menelaus, high priest. 172-167.

Mattathias the Asmonean. Judas
Maccabeus. 167.

EGYPT

Onias IV, high priest in Egypt.
160.

CHRONOLOGICAL TABLE

SELEUCIDÆ

Alex. Balas. 150-145.

Jonathan, high priest. 153-143.
Simon, high priest and prince.
139-135.
John Hyrcanus. 135-105.
Alex. Janneus. 105-78.
Alexandra. 79-70.
Hyrcanus II, high priest.
Aristobulus II and Hyrcanus II.
70-63.

ROMANS

Pompey. Syria becomes a Roman province. 64.
Crassus, consul in Syria. 55.
Battle of Pharsalia. 48.
Cæsar. 47-44.

Cassius. 44-42.
Mark Antony. 42-30. (Cleopatra. 51-30.)
Augustus, emperor. 30 B. C. — A. D. 14.

Pompey takes Jerusalem. 63.

Antipater in favor with Cæsar. 48-44.
Parthians in Syria.
Antigonus, king in Jerusalem. 40.
Herod the Great a Roman-Judean king. 37-4.
Temple rebuilt. 20.
Cæsarea built. 9.

CHRONOLOGICAL TABLE

SINCE THE BIRTH OF CHRIST

ROMANS.

Augustus, emperor. 30 B. C.- A. D. 14.	Birth of the Christ. 5 B. C. Death of Herod. 4 B. C.
Coponius, procurator. 6-9.	Archelaus banished. 6.
Tiberius, emperor. 14-37.	Jesus in the Temple. 9.
Valerius Gratus, procurator. 15- 26.	Joseph Caiaphas, high priest. -37.
Pontius Pilate, procurator. 26- 36.	John baptizes Jesus. 28. Christ crucified. 33. Death of Philip the tetrarch. 34. Stephen stoned. 38.
Caius, emperor. 37-41.	Herod Antipas banished. 39.
Claudius, emperor. 41-54.	Agrippa I, king of Judea. 41-44. Third wall of Jerusalem. 43. Death of James, son of Zebedee. 44.
C. Fadus, governor. 44-46.	Agrippa II. 50-100.
T. Alexander, governor. 46-48.	Paul's imprisonment in Jerusa- lem. 59.
V. Cumanus, governor. 48-52.	
Felix, governor. 52-61.	
Nero, emperor. 54-68.	
Festus, governor. 61-62.	
Albinus, governor. 62-64.	
G. Florus, governor. 64-66.	Matthias, high priest. 65-67.
Defeat of Cestius Gallus. 66.	War with Rome. 66.
Vespasian in Galilee. 67.	
Vespasian, emperor. 69-79.	Destruction of Temple and Jeru- salem. 70.
	Fall of Masada. 73.
	Persecution of Christians.
Domitian, emperor. 81-96.	
Trajan, emperor. 98-117.	War of Bar-Kókheba. 132.
Hadrian, emperor. 117-138.	Final destruction of the Jews. 135.
	Ælia Capitolina built. 136.
Antoninus Pius. 138-161.	East of the Jordan civilized.

CHRONOLOGICAL TABLE

ROMANS (*continued*)

Marcus Aurelius. 161-180.

Decius. 249-251.

Diocletian. 275-305.

Constantine. 333-337.

Queen Eudocia. 450.

MOSLEMS

Khalif Omar. 634-643.

Nur-eddin. 1149-1174.

Saladin. 1174-1193.

El Kamil. -1218.

Bibars. 1260-

Mongol invasion under Timour.
1400.

Persecution. 250.

Persecution. 303.

Jerusalem Christianized.

Final overthrow of paganism in
Palestine. About 400.

Eudocia builds new wall to
Jerusalem.

Omar takes Jerusalem. 637.

Abd-al-Malik builds the Dome of
the Rock and Aksa Mosque.
687-690.

El Hakim destroys Church of the
Holy Sepulcher. 1010.

Invasion of Seljuk Turks. 1070-
1085.

First Crusade, Latin kingdom of
Jerusalem. 1099-1187.

Battle of Hattin. 1187.

Saladin takes Jerusalem. 1187.

Treaty of Jerusalem. 1229.

Sultan Bibars expels the Franks
from Palestine. 1270.

Napoleon in Syria. 1799.

Mehemet Ali takes Jerusalem.
1832.

Fellahin seize Jerusalem. 1834.

Syria restored to Turkey. 1840.

HISTORICAL INDEX

The figures refer to the pages of the text in Volume II unless Volume I is specifically mentioned.

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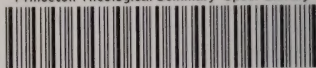
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